

THE BENEFIT
Of a Well-Ordered
CONVERSATION,
As it was Delivered in a
Sermon

Preached *June 24th. 1682.* On a Day
of publick HUMILIATION.

As also A Funeral DISCOURSE upon the
three first verses of the third Chapter of
Isaiab; Occasioned by the Death of the
Worshipful Major General DENISON;
Who Deceased at *Ipswich*, Sept. 20. 1682.

By Mr. *WILLIAM HUBBARD.*

To which is Annexed an
IRENICON

Or a *Salve* for *New-England's Sore*:
Penned by the said Major General; And
Left behind him as his Farewell and
last Advice to his Friends of the
MASSACHUSETTS.

Printed at *Boston* by *Samuel Green.*

1684.

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To the Serious READER.

T*He Wise Man saith, Words in season are as Apples of Gold in Pictures of Silver, or fitness of words (well tuning them) is the grace of them, and puts wheels to the Chariots to carry them to the mind; Such is the Discourse here presented thee, Apples of gold in silver pictures, seasonable Truths timously and aptly applied; through the blessing of God they were carried to the hearts of some in the hearing of them, whose importunity prevailed with the Reverend Author to keep them upon the wheels, and expose them to publick view. And though the life and vigor of the Speaker cannot be drawn, yet you have the words faithfully delivered you, and if the same powerful spirit that then assisted the*

A 3

Speaker.

To the READER.

Speaker will animate and enliven them, they may be as beneficial to you as then they were to others. Oh that all New-England, the People of God at least, would Peruse this Compendious Treatise, where is the sum of what hath been frequently urged, and prest upon us as the present duty, and be upon the mount or height of duty, that God may be seen in the Mount of our difficulties. Oh that we might be found walking with God as Enoch; upright in our generation as Noah, mourning over and for the unclean Conversation of those we live amongst, putting away our Idols, reforming our Persons, & families, or (as here directed) ordering our Conversations aright; then should we see that Salvation which God only can and certainly will bring about for this his People: That this may be the Success of this small Treatise, is the earnest Prayer, and hearty Wish of your Souls Friends and Servants,

J. Allin.
Josh. Moody.

To his worthy FRIEND,
The REVEREND

M^{R.} William
Hubbard,

Teacher of the Church of Christ at Ips-
wich, upon an occasional sight of his
SERMONS on PSAL. 50.

Vers. 23.

W^Hat I, and only I, these Papers see:
And that by accident, it shall not be.
I'll hazard wrath, whose rise is modesty,
And like *Samarita's* Lepers, Roast-meat cry;
For though I cannot dish it out in *Print*,
Yet I affirm, there's Fat and Marrow in't.

Apples

'Apples of Gold in silver pictures too,
Well season'd food for souls both old and new.

Me thinks (dear Sir) you should not
(grudge nor spare
To feast a land upon your Fast-day fare.
Pity to see a Land all in a maze,
Fool'd into Bogs, and Fens, by fire Flies
(blaze.
Hang out thy Light, open and press thy Text,
And all our Labyrinths are unperplext.
Teach us our Conversation how to order,
That we may camp within Salvations border.

Riches and Garments, Gold and silver
(too,
Unus'd, corrupt, moth-eat, and canker do ;
Their price and use are one : Pray, Sir, pro-
(duce
Your Treasure, put it out to Publike use.
Nature, her richest hoard in secret put,
So Golden Mines came troden under foot ;
Whilst every Creature that is worth an eye,
Keeps gazing on the spangles of the Sky.

Nor thine, nor thy Books credit, would
(I raise,
Within the gates thine own works thee shall
(praise
Or

Or suffer for't: For good Books now adayes
Like virtue practice need, but no man's praise.
Thanks for the sight, and if the world do'nt

(see't,
But what I saw, prove it's own winding sheet
When thou hast lockt it up, write on thy

(Chest
Here lyes a *Phoenix*, dead in's spicy nest.

Here lyes Religion, reformations Path,
The nearest way that God's Salvation hath,
Zeal without wild-fire, pious Politicks,
Sure conduct void of Phaetontick tricks,
Rain thunderless, doctrine like heaven-dropt

(dews
The Sun will suck it up, if Earth refuse.

Posuis N. N.

PSAL

*The Reader is desired to Correct the following Errata, which
escaped the eye, by reason of the badness of the Copy, and
the distance of the Author from the Press.*

PAge 1. Line 1. for 27. read 23. p. 6. l. ult. the, p.
10. l. 3. r. good, p. 12. l. 24. *dele* by, p. 164. l. r. Conver-
sation, p. 18. l. 12. r. he, p. 19. l. 21. r. there, p. 20. l.
16. r. that, p. 20. l. 19. r. washed. p. 22. l. 25. r. several, p.
24. l. 13. r. is: p. 25. l. 3. r. posterity. p. 26. r. *arx* p. 28. l. 3.
r. with, p. 29. l. 18. r. no, p. 37. l. 7. r. necessary. p. 42. l. 6. r.
clear, p. 43. l. 6. r. all, p. 20. r. discretion. p. 44. l. 13. r. de-
clined. p. 45. l. 15. r. humanity. p. 46. l. 2. 3. r. hard teeth,
p. 48. l. 11. r. them. p. 43. l. 14. r. led. p. 55. l. 32. r. attaque
p. 62. l. 6. r. own name. p. 68. r. 2. l. 12. r. *see*. p. 72. l. 1. r. r.
grace rather, l. 10. r. adversary. p. 87. l. 1. put in of, p. 90.
l. 15. r. bottom. p. 26. l. 8. r. the. p. 117. l. 22. 22. r. costly,
p. 121. l. 15. r. succenturiated, p. 128. l. r. set up. p. 135. l.
2. r. *est per* p. 138, l. r. means. p. 156. l. 21. r. Ring. p. 157
l. 14. r. *Cum* *is*, p. 158. l. 9. r. pains, p. 168. l. 3. r. *recipitque*
was locus aliquis. p. 174. l. 3. r. them p. 193. l. 5. r. possessed,
l. 20. r. more, p. 200. l. 5. r. his, p. 203, l. *est*, r. conclusive.
p. 205. l. 13. r. *so*

PSAL. 51. 23.

*And to him that ordereth his Conversation
aright will I shew the salvation of God.*

THis Psalm is thought by some Interpreters to be penned by *David* after the Angel of God had appeared to him, and designed the place where he should build an Altar at present, and where afterward the Temple was to be built by *Solomon*, pointing, as it were, to the place which the Lord had chosen to cause his Name to dwell there; as it is said, *Deut. 12. 11.* This they likewise think was after the *Israelites* had been afflicted with three years Famine, *2 Sam. 21.* and with three dayes Pestilence, *2 Sam. 24.* which might be the reason of those words in the second verse, as *Junius* concludes, *Out of Sion the perfection of beauty God hath shined*: For now it is declared by God himself, that the light of
B his

his favour is restored to his People, after the darkness and calamities of former times were passed over. The Psalmist takes this occasion to inform his holy people, how they ought to carry on his Worship, by not resting in the external, and ceremonial, but rather attending to the moral, and spiritual part thereof, *ver.* 14, 15. the former in comparison of this latter, being in a sense to be rejected, and laid aside without it, as insignificant in the account of God, if it be not accompanied with the other: And hereupon is a digression made unto the wicked in the 16 *verse*, to tell them, that they can expect no benefit by attendance upon the Ceremonial Worship of God, so long as they hate to be reformed in their lives, which the covenant of God principally requires: The more to affect this sort of men, the Psalmist personates them in their wicked words and works, from *ver.* 17, to the 22 *d.* where he seeks to recal them from their sinful wayes, and bring them back to repentance by the fear of Gods inevitable wrath in that verse, and then shuts up the whole discourse of the Psalm by a solemn

Epiphonema, in the last verse, consisting of two parts: in the first of which is shewn how acceptable to God is spiritual Worship, he that sacrificeth praise glorifieth me; in the latter is seen how profitable to man is moral obedience; *To him that ordereth his conversation aright will I shew the Salvation of God*: These are the last words of the Psalm, but are not of least moment and importance, for they contain the sum and substance of the whole Psalm foregoing.

The Textual difficulties in this last clause of the verse, are not above three or four, and in a few more words will be all cleared.

If it be enquired therefore: *First*, what is meant by the Conversation? It is Answered, that according to the Original word, nothing is intended therein, but the way or course of a mans life, according to the Metaphor usual in the Scriptures, where a mans works or the course and frame of his life is compared to a way or path that leads from one place to another; with this difference only, that as there are

many places in this lower world whither men may repair, so there are many paths or wayes that directly lead thereunto; but as to the other World, there are but two places to which all our actions tend, and to one of which they will certainly bring all that persist therein, viz. either Heaven or Hell, Life or Death, Salvation or Damnation: such as are our works here, will be our reward hereafter. The way which we have designed to our selves, and persist in, will certainly in the issue bring us to the good which is promised, or the evil threatned in the Word of God. There is no other word in the *Hebrew* to express our conversation but this of our way. In the *Greek Testament*, there is a word properly answers Conversation; which comes from *αὐα* & *στρεφω*. *Versari huc, illuc*, as Horse-men in a Battle, that turn this way, and that way, as occasion serves: yet still aims to carry on the main design at first intended. Thus the Apostle saith, he was made all things to all men, that he might by all means save some, 1 Cor. 9. 20, 21, 22. So must every Christian, in a

sense

sense, shape his course according as the
 Wind and Current of providence shifts,
 or sets this way or that way; by doing,
 and suffering, bearing, and forbearing
 keep on in the way of obedience; joyn-
 ing the wisdom of the Serpent, with the
 innocence of the Dove: or as the Sea-
 mans Phrase is, when they pass through
 difficult and dangerous passages on either
 hand, aloof for one, and bear up for ano-
 ther, yet still keeping on in the direct
 way that leads to the Haven of rest and
 happiness.

Secondly, What is it to order our way
 aright?

The Hebrew word properly signifies to
 put, dispose: Mercer renders the Word
Arte, curâ, & ordine ponere, aut disponere;
 and therefore it is fitly rendred in our
 Translation, order aright. It is used to
 express a *singularis observantia*, in refe-
 rence either to the acts either of the bo-
 dy or mind. There is need of a
 great deal of skill and artifice, as well
 as care and industry in the ordering the
 frame of our lives: Not to seek the first,

that should be left to the second place: as our Saviour bids us *seek first the Kingdom of heaven, and the righteousness thereof*, Mat. 6. 33. He that seeks other things in the first place, and leaves the care of his Salvation, with *Felix*, when *Paul* discoursed of *Righteousness, Temperance and Judgment to come*, to a more convenient season, doth not order his way aright, for that will bring him to an ill end at last. Thus *Jehu* ordered his way aright to the Kingdom of the ten Tribes, but quite wrong as to the Kingdom of God, when all his care was to walk in the way of *Jeroboam's* Idolatry, but took no heed to walk in the Law of the Lord God of *Israel* with all his heart, 2 *King*. 10. 31.

This ordering the way aright may imply a threefold act of a Christian: *First*, of the mind, to judge and apprehend, what is the right, or the wrong way that leadeth unto life. To discern what is the principal thing to be desired. *Secondly*, an act of the affection to embrace, desire that way which is the most necessary and excellent. *Thirdly*, An act of the Will, for

for purpose and resolution to pursue that which is in it self most necessary and desirable. *One thing have I desired of the Lord, (saith David) and that will I seek after,* Psal. 27. 4. And our Saviour tells us, *There is but one thing necessary,* and he commends *Mary* for making her choice of that, and not cumbring her self with other things that were not necessary.

Thirdly, What is that Salvation of God which they shall see, who order their way aright? By salvation unto the people of God under the dispensation of the old Testament, was generally signified, preservation or deliverance from any temporal evil that at any time they were pressed withal with obtaining the contrary good. Yet so as thereby, in a spiritual, and sublime sense was signified, Deliverance from all evil both of sin and judgment, temporal or eternal, which they had made themselves obnoxious unto by their disobedience, with the obtaining the favour of God towards them in the peaceable enjoyment of the good land, which they were possessed of, till they came to obtain

happineſſ of Gods Kingdom in the other World, of which the land of *Canaan* was a ſtanding type and ſhadow. So Salvation is moſt frequently taken in the old Teſtament ; The obtaining of all that good both temporal and eternal, which was neceſſarily required to make any people or perſon, prosperous and happy, with deliverance from all the evil which is contrary thereunto.

This is called Gods Salvation, not only as that which is in it ſelf moſt eminent, or excellent ; as excellent Cedars, are called Cedars of God : but becauſe, 1. It is a Salvation which God only can give : as the *Psalmiſt* ſaith, *elſewhere, Give us help from trouble, for vain is the help of man, Pſal. 60.* And ſo he ſpeaks of looking unto thoſe Hills, from which cometh his help. And it is Gods ſalvation which his People ſeek for ; and therefore *David* often ſtiles God *his Salvation and his Deliverance.* 2. A Salvation which God will give : For in the Hebrew it is, *I will cauſe him to ſee the ſalvation of God,* which is to note the effectualneſſ of this promiſe :
though

her though it may seem never so improbable,
 was and almost impossible; yet God will make
 on them that order their way aright, to see
 Te his salvation at such a time. 3. It is also
 od more emphatically expressed in the third
 ne person; *Such a one shall be made to see the*
 or *salvation of God.* It was a time of great
 li extremity in *Samaria*, in *Jehoram's* time:
 a Death as well as Dearth was come upon
 them: There is a word of Salvation comes
 ly from the Lord by the mouth of the Pro-
 or phet; which speaks of great plenty that
 ed should be forthwith in *Samaria*; God
 a made it good, but the unbelieving Lord,
 as though he saw it with his eyes, yet he
 lp never felt the good of Salvation, because
 n, he did not order his way aright, to give
 n Glory to the God of Israel, by believing
 is the word which he spake by his Prophet.

Junius renders the word *See*, by enjoy-
 ing; for so the sense of seeing, which is
 the most noble, active of all the senses, is
 frequently put for feeling, enjoying, ob-
 taining; as it is in *Jer. 17. 6.* where the
 unbelieving wretches that trust in an arm
 of Flesh, whose hearts depart away from
 God,

God, are said to be cursed; and shall be left like the Heath in the Desert, *that shall not see when God cometh.* If we observe the conduct of Providence in the former as well as in the present age, we shall find the people of God often reduced to those streights that none but the Almighty could grant them Salvation from.

The words thus opened, do very naturally, and of themselves run into this proposition or point of Doctrine:

Doct. A right ordered Conversation is the direct and necessary way for any people or person to obtain Gods Salvation.

The best improvement of this Doctrine will be, 1. By shewing wherein consists a well ordered Conversation. 2. By laying open the salvation which such shall see. 3. Confirming this truth by such instances, and reasons, as may be found in our experience. 4. By answering such objections as look another way. 5. By making such Application, as the nature of the truth requires.

1. For

1. For the first of these, there are sundry things necessary to a well ordered Conversation.

1. A good beginning, or a sound principle within. He that doth not begin well, will never end well, if he will never alter his course. For he that sets out in a wrong way, the longer he continues therein, is gone further from the desired end (if Gods Salvation be that which was aimed at) then at his first entrance thereinto. For so Christ tells the *Pharisees*, that their proselytes are twofold more the Children of Hell, than they were before. They must not set out in the Flesh, that ever intend or hope to end in the Spirit. A good Tree is absolutely needful to good fruit; and so is a good heart unto a good life. If the Fountain be not clean, it will never send forth good Water in its Streams: for as *James* tells us, *The same Fountain can never send forth sweet water and bitter*. The heart must be changed before the words and works will be found pure and perfect; for out of the abundance of the heart the mouth speaks, the

the handwork, and the feet walks : the Index in a Clock points to those figures without, that the wheels within move unto. The heart is the *primum mobile*, in this little World, that carries all the other Orbs of the *thoughts, affections, senses, and Organs* along with it. Since the *Fall*, the frame of every mans heart is bent to evil, *only to evil, and that continually* ; and therefore the whole frame of nature must be changed and turned about, before any motion can be made toward this salvation of God. There must be a gracious disposition or inclination of the *Will*, whereby it comes to be determined to well-doing, before any hope of Salvation will be brought about: For as *Ames* saith well, It is the heart or will that is the proper seat and subject of virtue : Because, "*Volutas, nec a se nec a ratione sufficienter determinata est ad bonum, ergo opus habet suam propria dispositione ad recte agendum.*" i. e. the *Will* is neither of it self, nor by the force of reason sufficiently determined unto good, therefore it stands in need of a proper disposition of its own

“to incline it to well-doing. Take any of the children of men of the most towardsly natural disposition, let him be advantaged by the most likely way of education, both by precepts of vertue and good examples leading thereunto. Lay before him as many Arguments, Reasons as may be of force to convince the most obstinate mind, and obdurate heart, so as he shall be forced to acknowledge that the precept is holy, just and good: the way directly tending unto life; yet till the heart be changed and over-poured by a work of supernatural grace, the life will alwayes be found barren of any good fruit, void of holiness, and sincere obedience: yea many times none are found more vitious in their lives than such as have had the best advantage for piety, by their education? None ever proved worse Children than those who have had the best of men for their Parents, till their hearts were changed by the power of divine Grace, if ever they attained thereunto. Of which *Ishmael* and *Esau*, *Simeon* and *Levi*, *Hophni* and *Phinehas*,
Ammon

Ammon and Absalom, in the families of Abram, Isaac, Jacob, Eli, David; Jonathan the Son of Gershom, Judg. 18. 30. the Grand-child of Moses, the Ring-leader of Idolatry among the Tribes of Israel: the like may be said of Joash under the tuition of Jehojeda. Amongst the Heathens, Nero the Emperour of Rome was bred up under Seneca the best of Heathen Philosophers; yet of all the Heathen Rulers, none ever proved more prodigiously wicked. Thus as Paul speaks, 1 Cor. 15. 47, 48. The first man is of the earth earthy, the second man is of the Lord from Heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. Till there be a change wrought in the heart, that doth imprint the image of the heavenly Adam upon the Soul, there will be nothing but an earthly Conversation, until we become born again from Heaven, it will never be said truly, that our Conversation is in Heaven.

This seems to be the reason why the Scripture lays so much weight upon the up-

uprightness, and obedience of the heart :
My Son give me thy heart ; And above all
keepings keep the heart, for out of it are the
issues of life, that is, the great wheel that
 carries all other powers and faculties along
 with it. And if the heart be not changed
 by the infusing a new disposition, though
 you may by force imprint another moti-
 on for the present, yet it will not hold
 long, unless it have a new nature stamped
 upon it. It will be but as a stone that
 may be by Engines forced upward, or as
 water heated by the fire, which retains
 their innate qualities, to which they will
 soon return again, and to that place of
 their center. Therefore he that would
 have his way set right, must begin with
 his heart, and get that changed, and put
 into a right frame, and then all the rest
 will follow. He that made the heart at
 first, and formeth the spirit of man with-
 in him, must also make the heart anew, and
 renew a right spirit within every man,
 must renew it again : This is the sense of
 the Church of God in all ages as to this
 article of Religion, *Turn us O God of our*
Sal-

Salvation, and then we shall be saved, *Ephraim* is at last convinced that he cannot be turned unless God will please to turn him. This turn in the heart necessarily includes Faith in God, through the Lord Jesus, by whose merit alone Salvation is to be obtained. But,

2. The second thing required to a Conversion ordered aright, is a suitable operation constantly proceeding therefrom; which will be necessarily required in the several actions of our *lives* and *changes* that *pass over us*: for though our way be but one in the general, as to the main tendency thereof, yet there are several parts of the same; like so many distinct branches in the *Trees* of *Righteousness*, of which though every one is but one Tree, yet are there many *Branches* in every Tree, all of which ought to be laden with the *fruits of righteousness*. The person is the same, though he pass through the differing *changes* of Youth and Age, single and married Estate; publick and private, prosperous and adverse estate; in every of which *changes*, he ought to order his way

E way aright. There is an evil time, when the Righteous are to keep silence; and a good time, when more liberty and freedom may be used. And *Solomon* tells us there is one duty properly belongs to prosperity, and another to adversity. The description of the Righteous that are planted by the Rivers of Gods Sanctuary, is that their Leaf shall not wither; they shall never change their hue, or recede from their profession; and that they shall bring forth their fruit in the season of it. Thus the Apostle *John* applies himself in his Epistle to young Men and Children, as well as to old men; implying that distinct fruit was to be expected, according to those distinct ages of Christians: in respect of the operation of vertue. The way of any man that desires to see the Salvation of God, may be best digested into this method, or order:

1. As to what is past.

2. As to what is to come.

1. As to what is past, his way is to manifest Repentance from all dead works formerly committed, which cannot be

carried on effectually to Salvation without Faith in the Lord Jesus, by whose merit and blood alone, pardon and remission of sin must be had, and reconciliation with God obtained. For that man will never walk aright in the way of Repentance, that is not by Faith first reconciled unto God. As the Scripture tells us, without Faith it is impossible to please God; and whatever is not of Faith is sin. *David complains, that it was as a Sword within his bones, while they said unto him, where is thy God?* if at any time we have lost our hold of God, it will never be obtained again without the renewed actings and exercise of Faith: And as he that in the state of Nature and unregeneracy is estranged from God, can never be reconciled unto him without the Act of Faith uniting of him to the Lord Jesus, as a Surety Head and Saviour, in whom the Father is well pleased. Till then, as we can have no interest in God, so neither can he have any actual communication of life and Holiness with him without the daily exercise of Faith in Christ which is our life; and who

who as a living foundation and root, doth quicken all those who are as lively stones built upon him, and as living Branches united unto him, as to the true Olive. Repentance therefore is another part of our way together with faith: These two are inseparable Companions in the condition of the Gospel: These two are alwayes joyned together in the Doctrine and way of Salvation. Sinners that would enjoy the Salvation of God, must as well undo the evil that is past by true Repentance, as endeavour to do that which is right for the time that is to come. Forgiveness is as freely extended by God, as a God of all grace, as it was ever declared in the promise, or covenant of Gods grace; yet tis added, only acknowledge thine iniquity. And though there be many instances of Gods pardoning grace extended to great sinners, yet ~~it~~ is no particular instance, of any such act of Grace from God, where there was no certain sign of true Repentance. *David's* heart went too intemperately out toward *Absalom*: that he seems resolved to have pardoned him, though

he had never given any real evidence of sincere Repentance. But the pardoning of Fratricide without repentance made him the readier to adventure upon Parricide afterward. God seemed as forward and willing to pardon *David* as ever he did any of the Sons of Men, and accepted of, as little evidence for Repentance; yet that which was, was sincere, and therefore sufficient, *David* said, *I have sinned*. Confession, as that was circumstanced, implied all the other parts of Repentance.

And seeing we are apt to sin daily, and are directed to pray daily for the pardon of our sins, so Repentance is a work, ~~that~~ never out of season, while the Children of God carry a body of death along with them. He that is wicked already, may have daily need to wash his feet, *Job. 13. 10*. Although our persons be already sanctified by the Spirit; yet in regard of the remainder of corruption, our affections are as apt to be defiled by our converse with the men of the World, as are the feet of them that tread upon that Earth. They that

that would be found as a new lump, must daily be purging out the old leaven. While we are in the World we shall have occasion of commerce with the Idolatrous, Covetous, Fornicators of this World, or else as the Apostle sayes, *we must go out of the world*, for fear of defilement; therefore we must daily cleanse our selves in the labor of Repentance, as was the custom of the *Jews* to wash and be clean, as to their outward man, after they came from the market. If we say we have no sin, as the Apostle *John* sayes, *we lie, and the truth is not in us: but if we do sin, we have an Advocate with the Father, whose blood cleanseth us from all sin*, and the way to make use thereof, is by the exercise of repentance, as well as of Faith, else it may justly be returned upon us in any of our duties of Religious Worship, as God saith to the wicked, *What hast thou to do to declare my statutes, or that thou shouldest take my Covenant into thy mouth, seeing thou hatest instruction, and castest my words behind thee.* And therefore we shall find it alwayes prescribed by God, and practised by his

People, in any time of distress and danger, when they needed Gods Salvation, to sanctifie a Fast, and call a solemn Assembly, to make their peace with God by Repentance of sins that were past, and by entering into a new engagement, by renewing their Covenant for their good abearing, for the time to come.

2. The right ordering our Conversation as to what is future, consists in new obedience. Attending on the duties of Religion and Righteousness. To frame their doings so as to turn to their God, from whom afore time they have fallen by their iniquity : yet now they must come up to a resolution to do so no more. The wrath of God which is revealed from Heaven, is against the ungodliness, and unrighteousness of Men, and therefore the way to enjoy the Salvation of God, and avoid the wrath which is to come, requires us in the first place to live godly in the present World, of which there are *Several* Branches.

1. A religious observance of all the duties of Gods Worship. God expects to be

be worshipped after a due manner by all
 those that desire to see his Salvation. That
 God who is the Creator of the ends of
 the Earth, alwayes required homage from
 the Inhabitants thereof; and those Families
 are destined to his Curse and Venge-
 ance, that live in the neglect thereof, as
 the Prophet *Jeremy* speaks, *Chap. 10. 25.*
Pour out thy fury upon the Heathen, and
upon the Families that call not on thy Name.
 Such therefore as restrain Prayer, and call
 not on the Name of the Lord, are so far
 from seeing his Salvation, that they may
 justly fear, they shall feel his Indignation.
Abraham was called *the Friend of God*: for
 whose sake he reprov'd Kings, giving
 them in special charge not to work him
 any harm, where ever he came to so-
 journ. The first thing you hear of him
 is his building an Altar, and calling on the
 Name of the Lord, as may be seen in the
 first part of his Pilgrimage, *Gen. 12. 7, 8. &*
13. 4, 18. Nor was *Abram* the first who
 was noted for this Religious care of Gods
 Worship. For we read that *Noah*, as soon
 as ever he came out of the Ark, built an

Altar, and offered Sacrifices thereon, out of those few clean Beasts that were left alive after the great Deluge. Probably he might conceive, that it was in great part for the neglect thereof, that a Deluge of Water was brought upon the World. For ever since the dayes of *Seth*, when first there were found People enough to make publick Assemblies, *they began to call upon the Name of the Lord*, and so continued till the degenerate Off-spring of the succeeding Generation, had through their great Impiety, in a manner wholly laid aside.

In like manner was it observed as most commendable in *David*, that as soon as ever he was settled in his Kingdom, the first publick design he takes in hand, is the bringing home the Ark of God to the Tent which he had prepared for it at *Jerusalem*; as well knowing that his establishing the Worship of God, would be the directest means to establish the Kingdom in his possession, for the work of God had been sadly neglected, or but slightly managed, ever since *Saul* was called to the

out the Kingdom. *Jeroboam* that had so large
 a promise for settling of the Kingdom in
 his prosperity, yet lays the Foundation of
 his and their ruin in his Idolatry, and false
 Worship: which proved in like manner a
 fatal stumbling block in the way of all
 the succeeding Kings, though in many
 things else, never so hopeful and commen-
 dable in themselves. It was the neglect
 of the Worship of God that lost *Jehu* and
 his Family the Kingdom, and which at
 last cost the ten Tribes their Countrey.
 For how zealous soever *Jehu* was in abo-
 lishing the Worship of *Baal*, he was as re-
 miss as the rest in setting up the Worship
 of the Lord. For tis said, *He took no heed
 to walk in the Law of the Lord*, it must in a
 special manner be understood, as to the I-
 dolatry of the *golden Calves*, for in other
 things, he was careful very exactly to ful-
 fil that will of the Lord, as in punishing
 the house of *Ahab*, as the Lord had com-
 manded him. Thus was it foretold by
 the Prophet *Joel*, *That whosoever called on
 the Name of the Lord should be saved.*
 What was it that ruined the Gospel
 Church

Church but Idolatry and false Worship. The suffering of false Worship, as to the Object, and will-worship, as to the manner of their Devotion hath alwayes proved fatal to Christian Families and Churches. This was *Αἰχ ἀποστασίας*, as Mr. Mede calls it in the Church of Rome.

Then if you would your selves, or desire that yours should see the salvation of God, look to maintain and carry on the Worship of God in your Assemblies, Families, and in your own hearts and closets. The Worship of God was ordered aright in *David's* and *Solomon's* time, and in the first part of *Rehoboam's* Reign ; And so long things went well ; but when *Rehoboam* and his People, forsook the Law of the Lord, God forsook them, and left them in the hand of their Enemies : nor did any of the following Kings ever see the Salvation of God longer than they were careful to maintain and carry on the true Worship of God, as may be seen in the History of *Asa*, *Jehosaphat*, *Hezekiah*, and *Josiah*, Kings of *Judah* : For by the Idolatry and false Worship of the other Kings

ship Kings, their Kingdoms became low and broken, till at last they were broken to pieces, were carried Captive to *Babylon*, and were never restored to the honour of a Kingdom afterward.

Mr. 2. The second part of our Religious care must be to maintain Purity and Holiness in heart and life; that the Holy God not only be Worshipped, but that he be worshipped in an holy manner: Reverend and Holy is his Name; and he will be sanctified in all them that draw near unto him, else he will sanctifie himself upon them; and they shall by that means be far from seeing the Salvation of God; as was the case of them that offered strange fire upon Gods Altar. Thus the Prophet *Haggai* tells them, and convinces them out of the Law, that the impurity of their hearts and lives, rendred all they did, as to the external part of Gods Worship, unclean: For where the mind and conscience is defiled and unclean, all the service that such perform must needs be defiled thereby. It is the lifting up of clean hands that must obtain Gods Salvation: he threatens
to

to hide his eyes from beholding those hands that are defiled with blood, or any other wickedness : for which-out sincerity in our worship and obedience, all manner of wickedness and impiety may be carried on under the outward form of religious Worship, as *Paul* foretold concerning the latter dayes, and we have seen it fulfilled in our times. This was the condition and state of the Church of *Israel* in the time when this Psalm was composed, and many others ; I will not reprove thee for thy burnt offerings, *I will take no Bullock out of thy Stall. Offering and Sacrifice* sayes *David* in another Psalm, *thou delightest not in, else would I give it thee,* i. e. comparatively ; They were the Sacrifices of Righteousness, that God most of all delighted in : the other without this, were not of themselves desirable at all. Outward Worship without the concurrence of inward piety, and holiness, are part of the bodily exercise *Paul* speaks of, *which profits little.* *Saul* himself seems not to have been wanting in Sacrifices ; for he reserved the fattest of them for that

that end; but Samuel tells him, that Obedience was better than Sacrifice, and to hearken than the fat of Rams.

Austin complained in his time, that the Church was burdened with the observation of too many Rites, and Ceremonies, and Superstitious Observations. And yet himself Good man (the more was the pity) was not unwilling to increase that burden by superfluous additaments, which with other Bishops, that lived in those times would assuere or sew unto the ornaments of the Church, what would he and they have said, if they had survived to following times, when there hath been so much ado about outward Rites, and Semblance of Holiness, in places, dayes, garments and gestures, but no care taken by Christians, to cleanse their hands, and purifie their hearts from the unclean lusts of the Flesh; whereas Davids care was to wash his hands in innocency before he compassed Gods Altar. God is a Spirit, and requires such Worshippers, as worship him in spirit and in truth : that take care to wash the inside as well as the outside of their vessels.

If we consult the History of the Scriptures, we shall there find that they were only men that feared God, and walked with him in way of Holy Communion that enjoyed his Salvation: who though they were Pilgrims and Strangers upon Earth, yet by the holiness of their lives and wayes, approving themselves to God, as those that desired to fear his Names, they alwayes were made to see his Salvation, and to dwell under the wings of his protection.

3. The Duties of Righteousness, as well as of Religion, are also a necessary part of a well ordered Conversation. There were two Tables of the Law of God, the Duties of Religion were written in the one, the Duties of Righteousness in the other. These two were alwayes to walk hand in hand, and kiss one another in the Mount of God, like *Moses* and *Aaron*, *Joshua* and *Zerubbabel*; the one taking care of the affairs of God, the other of the things of Men. These two were as the Pillars before *Solomon's* Temple; they do not only adorn, but bear up

the Foundation of a Peoples Prosperity ; if either of these gives way, desolation will soon break in upon a People or Place.

These are the two great Commandments on which hang the *Law* and the *Prophets*. It is in vain to pretend to the one, without care & conscience of the other : when our Saviour gives a resolution to the young Mans case, *Mat. 19.* about the good thing which was to be done in order to eternal life (which was in effect no more than to see Gods Salvation) he is sent to the second Table of the Law, not as if the other were to be neglected, but that he might be convinced how far he fell short in the *Duties of Righteousness toward his fellow-creatures*, and so might the more easily be made to understand what an hard matter it was to fulfil the Duties of the first Table : For as *John* saith, *He that loves not his Brother, as he should, whom he hath, and doth daily converse with, how shall he be able to love God as he ought, whom he hath not seen, 1 Joh. 4. 20.*

Hereby is shewed also, that love to our Neigh-

neighbour (which includes all acts of Righteousness) is requisite unto life, as well as love to God. This was the Doctrine of *Moses's Law*, and of all the *Prophets*, whose *Writings* were but as *Comments* thereon: *what man is he* saith *David*, *that desireth life, and loveth many days, that he may see good, i. e. Gods Salvation* *Keep thy tongue from evil, and thy lips from speaking guile, &c. Psal. 34. 12, 13, 14, 15* *and the eyes of the Lord are upon the righteous, &c. his ears open to their cry.* Men must as well work righteousness as fear God, and all they that so do are accepted of God in every nation, *Act. 9.*

The want of the care in either of these cuts us off from Gods Salvation: For as *James* saith, *that mans Religion is in vain who bridleth not his Tongue.* And visiting the Fatherless, or the Widow; is made by him so essential unto true Religion, as if it were the intrinsick part thereof.

True Religion may fitly be compared to a Tree, as such are called *Trees of righteousness*; which looks upward, yet takes root downward; we look up to God
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by our holiness, and the devotion of our hearts unto him, and so are said to have our conversation in Heaven, yet while we are conversant here below, we must attend the duties, that do concern those amongst whom we sojourn on the Earth. The particular duties, and rules of this Righteousness toward men are many. They are summed up in a few words by *Moses*, in the Decalogue, or the Commandments, and are yet expressed by our Saviour in fewer; *To love our Neighbour as our selves*: And that is a sure rule whereby we may be satisfied about the Righteousness of our Actions toward others, by looking into our own hearts, and asking them, if we would be willing, others should do so unto us; which Rule if it were put in practise, would put an end to all, or most of the controversies that Professors, to the scandal of their Religion are oft times so eagerly contending about. This is the golden Rule of Christianity, on which we may write *Probaturum est*.

The Prophets under the Old Testament

as well as the Apostles under the new, are found to declaim against impurities, oppression and deceit amongst men, as well as against impiety toward God; for both arise from the same Principal of corrupt Nature in us all. The Prophet *Isaiah*, Chap. 5. 7. makes a complaint *how the Vineyard of Gods Church had degenerated from the sincerity of obedience, into wayes of unrighteousness; I looked for judgment but behold oppression, or corruption; for purity and behold a cry.* There is a greater elegancy in the Hebrew words, that can be answered by any of our translations, by the similitude of the sound in those words. It thereby appears, that when the Garden or Vineyard of God which is his Church, is over-run with those rank weeds, that smell so strong of injustice, cruelty and oppression, he is ready to pull up the hedge of his Protection and lay them waste, or leave them to final extirpation. Twas said *the cry of the sins of Sodom ascended up to heaven*, and it was so loud a cry, that they pierced the very seat of the Almighty, and pulled down vengeance from Heaven; and

and what were their sins? *Pride*, which is the mother of Contention, and Cruelty, marches in the van, the filthy Lusts of intemperance bring up the Rear; so as righteous *Lot*, and his Family are almost crushed between them, as between two Mill-stones: *Gibeon* and *Benjamin* are ripe for judgment, when they will go about to maintain iniquity by a Law, instead of seeing Gods Salvation, they and all their Confederates shall feel his indignation, and know that the righteous Lord loveth righteousness. As before, when in the dayes of the old World, the Earth was fill'd with violence *viviter ex rapto*: their unrighteousness opened the Flood-gates of Divine vengeance, which carried them all away with a Flood. And not long after, when in the dayes of *Nimrod*, the great Grand-child of *Noah*, the Inhabitants of *Shinar* proclaim War with the Almighty, and bid defiance against Heaven, God blasts their vain enterprizes, and makes them see their own confusion, instead of his Salvation.

4. The next Branch of a well ordered

conversation, is that which concerns our
 selves, viz. Sobriety and Temperance,
 which according to the assertion of the
 Apostle *Paul* is part of that Doctrine
 which brings Salvation along with it,
 wherever it is put in practice. As we
 find it expressed, *Tit. 2. 12.* And here lies
 the greatest danger of a professing People.
 Open unrighteousness is restrained by the
 severe *Laws and Edicts of civil Nations*,
 where Intemperance, and Prophaneness
 may appear with open face upon the stage.
 Injustice in *civil affairs*, as it is obvious to
 humane and common observation, so is it
 more apt to be restrained and punished,
 as standing in direct opposition to the
 commerce, and traffick of Nations: every
 one will be ready to bring a stone to sling
 at an Oppressor, Thief, or Robber; but
 now the Lusts of Intemperance are more
 secretly and silently carried on; under-
 mining those Banks that seem to keep it
 in, and insensibly by degrees, like the *Ivy*,
 sucking out the heart and life of the Reli-
 gion of those whom it seems to compass
 about and embrace. These Lusts of the
 Flesh

Flesh secretly eat out the life of holiness and damps the heat of our zeal. They are also the more apt to prevail upon the minds of the uncautelous; because they are seated in such things as for the matter of them are not unlawful, yea are both natural, and ^{ne}cessary; which made one sadly complain, *In licitis perimus omnes.* When *Israel* could neither be enchanted by Sorcery, nor corrupted by Idolatry, yet they may be charmed by the Syren of sensual delights: for when the people had committed carnal Fornication with the *Midianitish Women*, they are easily led on to commit spiritual Adultery with their Idols. *Salomon* might speak it by experience, as well as by observation of the strange Women, *that strong men have fallen down wounded by her*: When the Devil came to assault our Saviour, he found nothing in him to fasten his Temptations upon; there was no combustible matter for his fiery Darts to sieze upon, but when he comes to *David*, though never so holy a man, he finds something to fix upon, especially when he lay at an open Guard,

having ungirt himself, and laid aside the Armour of light. A chaste conversation coupled with fear, is the best security against those *Lusts* of the Flesh that war against our Souls.

The seeds of Piety and vertue, are in as much danger of being choaked with these *Weeds* of Intemperance, as by the *Thorns* of Covetousness and other Lusts of like nature.

5. There are other Branches of a well ordered Conversation, very necessary to bring about this Salvation of God. Sometimes Prophaneness and Impiety may get such an head in places, that it is not possible to suppress or bear them down without an eminent degree of zeal; God was so provoked with the sensual lusts of *Israel* at *Baal-peor*, that if it had not been for the zeal of *Phinehas*, that Generation as commendable as they were, had seen but little of the salvation of God: it was his zeal that stayed the Plague from consuming the People. If our zeal be not as hot as fire, it will easily be quenched by these Fleshy Lusts. *Eli* did not want a prin-

principle of holiness and the fear of God, but he wanted the holy passion of zeal to actuate and exert it. No man had ever more experience of seeing the Salvation of God than *David*; and what man did ever declare more zeal against sin, and for the Glory of God, and casting off the works of iniquity; doth he not engage that a vile person shall not tarry in his sight, and him that telleth lies he would cut off: *If such be suffered saith Solomon, by the Ruler, all his Servants will be misled. Then farewell Gods Salvation.* The Church of *Laodicea* lost her dignity for want of zeal; and is severely threatned for this defect: *Be zealous, and repent, or else I will spue thee out of my mouth,* Rev. 4. 16. a cold dull, un-active, luke-warm spirit will in a little time lose the very life of godliness; when in the primitive Church the love of many began to wax cold; it was a pre-sage of their Desolation, which soon after came to pass.

But here we must look to our zeal, that it be not mingled with too much wild-fire; for the wrath of man will never

work the righteousness of God. The Lord Jesus, was, as became the Lamb of God, *meek and lowly of heart*; yet was admirably zealous against Hypocrisie, and secret iniquity.

Tis good to be zealously affected in a good matter, sayes the Apostle. And so also in a good manner: The Disciples were zealously affected against them that did not follow them; this was not in a good matter: nor was their zeal to be commended that forbad them bringing little Children to the Lord Jesus. And if the Angel that contended with the Devil about the body of *Moses* had brought railing accusations, there had been a defect in the manner. Zeal is an holy affection, and will thrive best in a meek and quiet spirit. No man so meek upon the face of the Earth as *Moses*, and yet no man was found so zealous as *Moses*, in reforming the Idolatry of the People, when he set every man against his fellow that was guilty of the fact; and at last grinding the Idol to powder that they might drink it down, that so eagerly had drunk down
that

that cursed Worship. The zeal of *Moses* was far more acceptable to God than that of *Jonah*, or *Jehu*. It is not the hot, fiery, curst tempers in a place, that will maintain and keep up the purity of Religion, and good order, so well as that which proceeds from men of sedate, composed, even tempers, who are alwayes the same for their love to piety and holiness, and hatred of all sin.

6. In the next place, Constancy and Perseverance may be added here: It is not enough to begin well, unless we hold on, unless we would fall under the Apostles censure of the *Gallathians*, *Ye did run well once, who hindered you?* he that turns aside out of the way, or sits down discouraged, will no more obtain the desired end, than he that never entred thereinto. Therefore Christ tells us, *He that endures to the end, only shall be saved.* Many a Mans obedience is by *fits* and *girds*, as they are urged, and put on by the force of external motives, whereas those that act from an inward Principle are ever the same. The Apostle *Paul* tells the *Corinthians*

thians, that such as his Letters were when he was absent, such shall his deeds be when he is present, *2 Cor. 10. 11.* So should a Christian be, the same at last, which he was at first. *The Righteous saith Job. shall hold on his way, and he that hath strong hands shall grow stronger and stronger, Job 17. 9.* Who ever entreth into the way of Gods Precepts with a sincere mind, must engage with *David*, to continue in the same to the end: and such who do not so do, will appear to be, *αυτοκατακριτοι*, self-condemned. For if it were not in their judgment and conscience the right way, why did they ever walk therein? and if it were really so, why did they turn aside therefrom! And as to Gods Salvation, there will no sort of men in the conclusion be found further therefrom, than such as are guilty of backsliding from the way of Obedience. The back-slider in heart is threatened to be filled with his own ways. One saith well, *There are none so bad as they that have been good, and are not, or may be good, and will not.*

Under this of constancy may be included

ded, universality of Obedience; his Conversation cannot be ordered aright, that lives in the omission of any of the known duties of Religion or righteousness: *David* accounted it matter of shame to be found not to have respect to all ~~the~~ Gods Commandments. How can two be said to walk together that are not agreed upon all the points of love and obedience, wherein they are concerned. As God was not liable to be taxed for breach of Covenant in any the least particular of his promises, so doth he threaten to make the *Israelites* know to their cost their insinuation of the contrary; *yea, shall know my breach of Covenant*, *Psal. 78*. In like manner he expects universality and constancy of obedience in his People.

7. The last thing here required is discretion and wisdom. It was not enough for *David* to chuse the perfect way of Gods Precepts to walk in, but to walk perfectly therein, *Psal. 101. 2*. There are errors on the right hand as well as on the left; he that would approve himself as upright, must turn aside to neither: for the

the preventing of which no small Wisdom will be required. This our Saviour would have his *Disciples* aware of, when he advises them *being sent as sheep among Wolves, to be wise as Serpents, innocent as Doves.* There is much of Truth in the old saying, *Quisque faber fortunæ suæ*: every one in a great measure is the Author of his own weal or woe. We may by this means do much of our selves, toward our seeing the Salvation of God. *David* was wise as an Angel of God, and by that Wisdom declared much of that evil which otherwise might have overtaken him in *Sauls* Court: so as it is said about five times in one Chapter, *David behaved himself wisely among Sauls Servants, and prospered whithersoever he went*: And indeed the *Hebrews* do expresse Prosperity and Wisdom by one and the same word, because Wisdom hath a great influence into the success of our affairs. Many Instances may be given hereof:

Abraham, after he had been called out of his own Countrey, was cast among
several

Wise several People or Families of another, or rather of a false Religion; that lived without the fear of God: he accounted it his Wisdom, not to intermeddle in their quarrels, nor yet to enter into too much Familiarity, so neither not to decline mutual Duties of Humanities, wherein they might be mutually helpful one to another; yet on the other hand was careful not to quarrel with those of his own perswasion, *for fear of giving offence to the Heathen amongst whom they sojourned*: he will rather loose of his just right, in matter of his Possessions, than loose his reputation in point of ~~Religion~~ Humanity.

He wisely foresaw the *Perizzite* would make an ill use of his quarrelling with his Brother *Lor*, about so inconsiderable a matter as their Sheep-walks.

In case of contending with our Superiours, saith *Solomon*, it is not best alwayes to stand too much upon the defence of our own Right.

*A soft answer pacifieth wrath, and a gentle
 tongue breaketh the bone, which the hard
 + teeth sometimes cannot deal with.* And be
 not hasty to go out of his sight, who con
 doth whatsoever pleaseth him; *and a wise
 mans heart discerns both time and judgment.* long
Eccles. 8. 3, 4, 5. So for our Inferiours and but
 Equals; Wisdom as we are told in the nei
Proverbs, must discover to us when we dar
 should make answer to a Fool, and when suc
 we should leave him to answer himself in of
 his own Folly. Nor is it alwayes best to *Kn*
 force a matter on with main strength, and
 when Wisdom may direct how to over-
 come the greatest difficulties, by forbear-
 ing a while: *David* succeeded better a-
 gainst the *Philistines* by fetching a Com-
 pass, then by falling directly upon them. ha
Josiah one of the best of all the *Kings* of
Judah, yet by an error in this kind, did m
 not see the salvation of God in that last at
 Trajedy of his life, whereby he brought th
 a fatal stroak of death upon his own per- F
 son, which his Holiness and Piety had a P
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 done,

done, if he had not so much failed in point of this Wisdom, about meddling with a controversie which did little or nothing concern him at that time. For he that medleth with a strife, that doth not belong unto him, as *Solomon tells us*, doth but hold a Dog by the ears, whom he can neither detain, nor let go without great danger to himself. *Hezekiah* had better success in his contest with the great King of *Affyria*, for as tis said, *Wisdom and Knowledge werẽ the stability of his times*, and therefore it is added, *that the strength of Salvation was his*, *Isai. 33. 6*. If we cast an eye upon all the following Histories of the Church, in succeeding Ages, we shall find, that much of those sufferings which have fallen upon the Generation of the just, might either have been prevented or much abated; if they had governed their affairs by a suitable measure of Wisdom in their concerns with themselves or others. For the confirmation of this Truth, temporal Deliverances in those times were but as Types and Shadows figuring out the spiritual Salvation of the Church of the Gospel;

Gospel ; when being delivered from the hands of all *spiritual Enemies*, they might serve God with Holiness and Righteousness all their dayes : even in those times when the Church of the Faithful was visited with the Day-spring from on high and made to see this Salvation of God in the full accomplishment of it as to this life. *Many are the afflictions of the Righteous*, saith David, *of old, but God delivereth ^{them} out of all*, Psal. 34. 19.

David himself was a long time exercised with troubles and trials, but by Faith and Patience, he lived to see the Salvation which God had promised to come out of Sion. This was but a type of that general Salvation of the World through Christ by the preaching of the Gospel, which was to begin at Jerusalem. The Writings of Moses are as full of Promises and Threatnings, as they are of Precepts and Exhortations, to keep the way of the Lord and to do justice and judgment. The 26th Chapt. of Levit. and the 28th of Deut. are wholly taken up that way. *Dwell in the Land and do good, so verily thou shalt be*

be fed, and see good. Behold the upright
 and perfect man, Psal. 37. 37. the end of that
 man shall be peace: whatever are the va-
 rious changes God leads them through
 by his unsearchable dispensations; so tis
 said, *Isai. i. 19.* If ye be obedient, ye shall
 eat the good of the Land: so long as they
 were obedient they did so, both in the
 former and following times. All the
 dayes of *Joshuah* and the Elders that o-
 ver-lived *Joshuah*, they saw the Salvation
 of God in all their enterprizes; because
 all their time they ordered their way a-
 tight, to keep the Commandments of the
 Lord, and to do judgment and justice; but
 when they of the next Generation fell
 from God, and turned into other ways,
 what miserable calamities befell them in
 the time of the Judges, and their Idola-
 trous Kings; there was no peace to them
 that went out, and to them that came in,
 for God vexed them with all adversity,
 and they could never come to see the sal-
 vation of God.

Gods providences ordinarily have been
 like Weather-glasses; the waters thereof

as to their peace and prosperity might have been discerned to rise and fall according as his people did ebb or flow in the course of their obedience; They say the *Egyptians* use to presage of the health, or fertility of every year, by the rising of the River *Nilus*, higher or lower: so might any one who lived in the time of any of their Judges, or Kings, have foretold the prosperity, or misery of the people according to the measure of their obedience. When they did evil, it went ill with them; and when they did well in the lowest degree, and that which was right in the sight of the Lord, though not in that perfect manner as they should; yet ordinarily they were made to see the salvation of God: As in the first years of *Rehobam*, *Abijah*, *Joash*, *Amazias* and *Uzzias*. Thus did God ordinarily proportion the wayes of his providence to his peoples obedience.

When of old the whole World degenerated from the true Religion and worship, and none was found Righteous but *Noah*, and a few in his Family; God

makes

makes him and them only see the Salvation of God.

So afterwards, 2 *Sam.* 8. tis said *David* prospered whither soever he went, even against five several Nations at once, because his heart was right, and he ordered his way aright before God, he was made a lasting monument of Gods deliverance, as he had been a standing pattern of obedience. Thus we may say with the Apostle in the Epistle to the *Hebrews*, time would fail to speak of other Instances, upon whom this promise was made good, both before and after the captivity; who ever walked with God, and ordered their way aright before him, they were made to see the salvation of God in the midst of Armies, Lions Dens, Fiery Furnaces, and amongst multitudes of Enemies, who were all armed with envy and malice against them, as well as with force and power.

Afterward as *Ezrah* ordered his way aright in bringing up as many as he could perswade to attend thereunto out of the Captivity, and in seeking the face of God

by solemn Fasting and Prayer, so God caused him to see his Salvation more immediately then if he had obtained a band of Horse-men from an Heathen; And *Nehemiah*, at another time, obtains favour in the sight of the man, as he desired, who had then all power under God in his hands, concerning the poor captive *Jews*; because he ordered his way aright, first to seek God by solemn Prayer, and then to go on couragiously without fearing the face of Man, especially such Sons of malice and wickedness, as were *Sanballat* and *Tobiah*, who though they pretended a desire to help build the Temple of God at *Jerusalem*, yet in their hearts were filled with rancour and enmity, and ready to gnash their teeth, that any came thither, that sought the welfare of the people of God.

As for the state of the Christian Church since Christs time, for this first three hundred years, how mightily did the Word of God increase and prevail. The favour of the knowledge of Jesus Christ even triumphed in every place: the three measures

sures of meal, i. e. the three parts of the
 World then known were leavened with
 the Doctrine of the Christian Religion ;
 the whole World was in a manner ever-
 spread therewith, notwithstanding all the
 fury, rage and malice of their persecuting
 Enemies ; he that sate upon the white
 Horse, with his Bow and his Crown, went
 on conquering to conquer, and did pre-
 vail. All this while they ordered their
 way aright ; they set themselves by faith
 and patience to wait upon God, and were
 made to see his Salvation. When *Israel*
 came first out of *Egypt*, if God had let
 them presently into the possession of the
 land of *Canaan*, before they had been
 inured to the difficulties of a War: God
 must miraculously have cut off all their
 Enemies to have put them in possession
 of *Canaan*, and then they would have been
 in danger to have been overcome with
 luxury, sensuality and security, as too
 soon came to pass afterwards ; therefore
 God in his infinite wisdom did train them
 up to encounter with Marches and Jour-
 nyings in the Wilderness, and then ac-
 quainted

acquainted them with the difficulties of a long War, that they might learn Obedience, by what they underwent: so in a manner were Gods dispensations toward the Christian World; God would not miraculously subdue them to the obedience of Faith; but by the labour and travel of the Ministry in holding forth the Doctrine of the Gospel, the word of Christs patience, lest if it had been otherwise, they should have grown secure and carnal, and turned the Grace of God into lasciviousness; as many were too apt unto: but presently after the winter of Adversity and Persecution was over and past, and the summer of prosperity came upon them, how soon were they, even the face of the whole Christian World over-run with a deluge of Impiety and Profaneness? how soon was the pure and choice Wine of the Gospel mingled with the Mara waters of the Curse, and their Silver all become Dross? The dreggs of Arrianism presently after Constantine poisoned the Fountains of living water, in all the Eastern Churches; as the sink of Idolatry

Idolatry and Superstition had infected all the Churches of the west, which made way for the cursed Impostures of *Mahometanism*, with other barbarous manners in the East, as Antichristianism, Tyranny and Oppression that surprized the western Churches of the World, that overspread the whole Christian World with a very Sea of Abominations, out of which the Church hath been labouring a long while to wade; but she hath not as yet been able sufficiently to shake herself from out of the dust of *Babylon*: such is the deplorable estate of the Church in this present time; not much unlike the state of *Israel*, when having been by the conduct of *Moses* drawn out of *Egypt*, towards the edge of the Wilderness, and frontiers of the land of promise; when behold the Dragon that formerly held them in Bondage is pursuing them, not without hope to attain them again, and bring them under subjection a second time. But they that order their way aright, in the sense of the Text, shall sooner or later see the salvation of God.

The Reasons of this Point are principally these three:

Reas. 1. From the consideration of God, whose Name is engaged for the defence and salvation of his People. The perfections of the Almighty oblige him to shew his saluation to all them that order their way aright, and only to them that so do. His eyes run to and fro through the whole Earth to shew himself strong in the behalf of them whose heart is perfect before him: then *2 Chron. 16. 9.* His omnipotent arm is stretched out to save and deliver all such: *walk before me and be upright, I am God al-sufficient,* saith God to Abraham, *Gen. 17. 1.* And as his hand is able to save them, so is his ear, as well as his eye open to their cry, *Psal. 34.* yea, sometimes before they call God is ready to answer, and whiles they are yet speaking he will hear, *Isai. 65. 24.* to the like purpose is their promise, *Isai. 58. 9, 10.* His word and faithfulness is engaged also, to save all the meek of the Earth: they whose hearts are lifted up in them, are not right before him, but humble, contrite

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ones, are the people he is engaged to save and defend: yea he hath bound himself by his promise, in the 15 verse of this fiftieth Psalm, *that if they call upon him in the day of trouble, he will answer them.* The face of the Lord is set against all you that do evil. He is an holy God, and therefore hath declared, that the evil shall not dwell with him: he hates the workers of Iniquity, and all them that turn aside to their own crooked wayes: and his Justice is armed against them with vengeance to punish them. Not one *iota* of his threatnings shall pass away till all be fulfilled sooner or later upon all the wicked of the World, whose wayes are perverse before him. Yea, he hath declared concerning all such, that when they spread forth their hands he will hide his eyes, and when they make many prayers he will not hear, because their hearts and hands are defiled with the guilt of sin.

Reas. 2. From the consideration of his People, who when they order their way aright, are in a meet capacity for mercy, and fit for salvation. In case of a peoples
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continued obedience, they may please Gods Covenant, that they are his People, he is obliged to be their God, i.e. to be their Saviour, and to do all that a God can do for them; and in case they have sinned, and done never so perversely before him, yet if they order their way aright, as to Repentance and Reformation, his Covenant doth then also oblige him to cause them to see his Salvation: this is expressly mentioned by Solomon at the Dedication of the Temple, when there was a solemn restitution, or renewing of Covenant between God and his People, 2 Chron. 6. when God appeared unto Solomon, as is expressed in the 14th verse of the next Chapter; he seems to assent to all those Articles; *If my People, who are called by my Name, shall humble themselves and pray, and seek my face, and turn from their wicked wayes, then will I hear from Heaven and forgive their sin, and will heal their Land,* in respect of all those Calamities insisted on at large in the former chapter, and briefly summed up in the former verse. They shall be made to see the sal-
vation

vation of God delivering them from all those evils, or what ever else might be conceived to befall them. It may be said of such an holy, or such an humbled People, that they are a people prepared for the Lord; ready for the salvation of the Lord, and it shall not be long before they see it. Salvation shall be for Gates and Bulwarks to such a People: so was it unto *Hezekiah*, and the people in his time; who had fought the Lord, and did by Faith rely upon him; *Jerusalem* is now walled about with Salvation: the proud *Assyrian* shall not be able to shoot an Arrow over such Bulwarks, much less shall he be able to break through those Gates of Salvation.

This is an experience confirmed of old to the Faith of a believing People, ever since *Jacob's* time: no doubt he had been humbled for his deceiving his Father, and was reconciled to God, before he took his journey into *Padan-aram*, and therefore now he can plead the Covenant of God, and put the Almighty in mind of his promise; *Thou saidst thou wilt bless me; therefore*

fore *Jacob* shall be made to see Gods Salvation, in the midst of those dangers he is surrounded with. Thus if his People stir up themselves to lay hold of his strength, they shall see the salvation of God in their utmost perils.

God did afterwards make the way of his Precepts plain before his Servants in the Book of *Deuteronomie*; instructing them how they should walk before him in the enjoying, and improving that good Land they were going to possess; how they should till and dress it, how they should reap it, and dispose of the fruits thereof; if they could then say, when they came with their Oblations, *Deut. 26. 13, 14, 15. I have brought away the hallowed things out of my house, &c. I have not transgressed thy Commandments, neither have I forgotten them, &c.* Then might they also add what is in the 15th verse, *Look down from thy holy Habitation, from Heaven, and bless thy people Israel, and the Land which thou hast given us, as thou swearest to our Fathers*: Thus having ordered their way aright, they might with

Sal confidence and comfort, expect to see the
 rs Salvation of God. When a People so
 op walk, as that they can approve themselves
 h to God himself, as *Abraham, I know A-*
 i o *braham, that he will not only himself keep*
 y o *the way of the Lord, but command his hou-*
 s in *sold after him to keep the same ;* It may
 ing then be expected that God will bring up-
 n in on them the good which he hath spoken.

Reas. 3. From the consideration of o-
 thers in the World. If such a People
 that order their wayes aright in their dai-
 ly walking with God, or that so frame
 their doings as to turn unto the Lord their
 God, if at any time they should humble
 themselves before him, and yet should
 not see the salvation of God, what would
 the wicked and ungodly of the World
 say, but that it is in vain to serve God?
 And what advantage is there in circum-
 cision, and keeping the whole Law of
 God? if they are like to be plagued as o-
 ther men; it will be in vain to alter their
 course and live otherwayes than former-
 ly they did.

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This were certainly to sin against the generation of the just, in the midst of whom God is alwayes wont to be found. God will therefore have it known in the world that there is great recompence of reward in keeping the Law of the Lord, and that though the righteous scarcely are saved, yet saved they shall be, whatever become of others. Let *Balak* and *Balaam* conspire together to enchant the Tents of *Israel*, and lay stumbling blocks before their Feet, yet some shall be found in the midst of them, so to order their wayes, as that they shall be able to save the rest. They may else plead with God as *Joshuah* once did in such an exigent, when *Israel* did not see the salvation of God in a Military expedition, *And what wilt thou do for thy great Name?* Josh 7.9. But *Joshuah* is bidden not to be discouraged; let God alone to look after the glory of his own ^{name}, if his People do but look after themselves, and order their way aright, God will make all the rest of the Nations to behold the glory of his Salvation: God is able to exalt the valleys and make the rough places

places plain; The glory of the Lord shall be revealed, and all Flesh shall see it together.

Obj. But notwithstanding all these great and glorious things that are spoken of the City of God; there lies this great stumbling block in the way of natural men, that they never can get over; yea, which the Saints themselves are oft times at a great set before they can see through it: they observe that though those who are called the people of God, order their wayes never so right; yet they see the salvation of God no more than other men. They bear them complain with Asaph, *Psal. 73.* Though they cleansed their hearts, and washed their hands, yet all is in vain, they are yet plagued like other men all the day long, and chastened every morning. And with the Church in *Psal. 44.* We are counted but as sheep for the slaughter, yet is not our heart turned back, neither have our steps declined from thy way, &c. and for thy sake are we filled, &c.

Sol. Those that take up Asaphs objection, should take along Asaphs and the Churches answer, Asaph acknowledges it was

was his folly and ignorance so to speake
 Nevertheless I am continually with thee
*thou hast holden me by my right hand, thou
 shalt guide me with thy counsel, and afterwards
 receive me to glory.* It is the end of
 matter that is the ground of a right judg-
 ment thereof. *Finis coronat opus.* Je-
 ordered his way aright; yet was harrow-
 ed with much affliction, so may the Church
 and Poople of God, but it is only to pre-
 pare the soyle for the receiving the seed
 of everlasting joy and comfort. The
 People of God are never nearer Salvation
 than when they are exercised with the
 greatest sufferings, so the eye of sense
 seems furthest from it; so it was with *Is-
 rael in Egypt*; they never were more grie-
 vously oppressed, nor served with more
 rigor, than a little before their deliverance.
 In like manner the sufferings of the
 Church under Antichrist, when they come
 to the greatest extremity, in the three
 dayes and an half, that *strages*, or slaugh-
 ter immediately proceeds their exaltation
 into Heaven, and that in the sight of their
 Enemies. So immediately after the three
 days

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ayes Pestilence in *Dauids* time, the Lord
 sends out an Inhibition to the Angel that
 destroyed the People. For now *David*
 and the people are sufficiently humbled,
 therefore God is willing to be reconciled,
 & accept them into terms of favour again,
 and doth also then signally discover the
 place he had chosen for his Name to reside
 in. It may certainly be said unto every
 humbled, penitent, believing person, as
 Christ said to his Disciples, they shall see
 the Kingdom of God, and obtain his sal-
 vation; and if they do not live to see a
 temporal salvation in this world, they shall
 be sure not to miss of eternal salvation at
 the last. Now let every one chase what he
 would have, to be saved from the wrath
 that is to come, that shall destroy the
 world of the ungodly at last, or to be sa-
 ved from trouble and danger here, and
 perish eternally at last. But the full an-
 swer to all objections of this nature, is,
 that according to Gods ordinary providen-
 tial dispensations, God is with his People,
 while they are with him; which is a truth
 confirmed by the experience of all ages,

and all People : for some have observed that the long continued success, and prosperity of their heathen Empire of *Rome*, was a reward of their justice, temperance, and industry. So was it in the dayes of *David*, *Solomon*, and other good Kings of *Judah*. But if God should see cause for a time, out of his infinite wisdom and sovereignty, to change the hands of providence, and lay the left hand of favour and prosperity upon the younger & less deserving, he is a sovereign Ruler and may do what he will with his own ; he may afflict his people in this life, and prosper the wicked for a time, for ends best known to himself ; yet all this while, he is near unto his people in all they call upon him for, to uphold and preserve them in, and carry them through all their sufferings, and make them see his eternal salvation at last. None of these things, *sc.* outward tribulations, and crosses moved the Apostle *Paul*, so he might finish his course with joy. They need not much trouble themselves whatever become of their bodies, if they can say with respect to their

souls

souls, as a *Monk* said, stroking his paunch,
Modo hic sit bene. Or what were a man
 the better if he could gain the whole world,
 and miss of the salvation of his soul at
 last. If the body be lost, destroyed by the
 elements, returned to its first principles,
 or reduced into the minutest Atomes,
 yet all shall be gathered together again,
 and raised up in a state of greater Glory
 and beauty, than ever it was laid down
 in; 'Twas observed that the spirit of
 Glory rested upon the primitive Mar-
 tyrs, and Confessors, so as their enemies
 were not able to behold the refulgence of
 them. 'Twas said of *Stephen*, that they
 were not able to resist the wisdom, and
 spirit, by which he spake; and that as he
 saw heaven opened, the Glory of God,
 and Jesus standing at the right hand of
 God, so they saw his face, as if it had been
 the face of an Angel. This might be said
 to be extraordinary. But *Paul* speaking
 of all Believers, declares how they are
 able to triumph over sin and death, and
 boldly challenge the victory from them
 all; *Oh death, where is thy sting, Oh grave,*

where is thy victory? yea, he proceeds farther, Rom. 2. 37. Nay, in all these we are more than Conquerors. A great speech, for one that had been so sadly handled by Men and Devils. Yet such is the victory of faith, whereby Believers are enabled not only to get the victory, but even to triumph over all their enemies: therefore doth it necessarily follow, that through faith, which is the substance of things hoped for, and the evidence of things not seen, they may be able to ^{have} see the sight of Gods salvation, even then when they pass through the dark vally of the shadow of death. The Lord Jesus was never seen more glorious on earth, than in that apparel which was dyed red, and stained with the blood of his enemies, when he speaks in righteousness, mighty to save. In like manner the followers of Jesus are also glorious in their apparel, when they are thus clothed with the garments of Salvation, and assuredly believe, that which ere long they shall certainly enjoy.

USE 1. The best of Gods servants in
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the times of their greatest prosperity, are never so far secured from trouble, but that they may need salvation. All Believers are, or may be assured of spiritual salvation; they may certainly conclude, they shall at the last receive the end of their faith the salvation of their souls: but they may often stand in need of temporal salvation. David had as great prosperity in his reign, as ever any King on earth before him, for tis said the Lord preserved him whithersoever he went: whence he was too ready to take up this conclusion, that he should never be moved: That now all his forraign enemies, as well as intestine foes being subdued, his mountain stood so strong that it could never be shaken; But he soon found no small trouble to arise by the hiding of Gods face, Psal. 30. 7, 8. For though affliction cometh not forth of the dust, as Job speaks, neither doth trouble spring out of the ground, yet man is born unto trouble as the sparks fly upward: i. e. Troubles come not by chance, nor are to be imputed to the miscarriage of secondary causes; yet man is born unto trouble as the

Sparks fly upward : he works himself trouble as easily, and ordinarily as if he were born for that end. It is as natural for man to breed himself trouble, as for sparks to fly upward. Weeds grow out of the ground without mens labour or care ; but mens sins are the meritorious cause deserving, and procuring, and Gods wisdom and Sovereignty are the efficient and inflictive cause of them, we bring our selves into troubles, but it is God only that can save us out of them. God hath the hearts of all men in his hand, and turns them as the Rivers of water : He can turn them to favour, or hate his People as he sees cause. The time was when all that *David* did pleased the people, but afterwards the people are displeased with him, forsake him, and follow *Abfolom*. God intended thereby to chasten *David*, and to punish the iniquity of the People, that had no better improved the blessing, and privileges of God in the time of *David*s reign. In *Hezekiah* time *Sennacherib* comes up against all the fenced Cities of *Judah*, and takes them, and layes siege to *Jerusalem*

humble self. The Prophet therefore calleth the
Affyrian the Rod of God's anger, and the
 staff of his indignation in their hand; but
 when God hath accomplished his work
 upon mount *Sion*, and *Jerusalem*, for the
 humbling of his People, and pulling down
 their pride, he will then punish the fruit
 of the stout heart of the King of *Affyria*,
 and the glory of his high looks: He will
 then call them to account for their proud
 words, and blasphemous speeches. God
 leads his People through various changes
 and difficult paths, sometimes they are
 made to pass through the water, some-
 times through the fire; they are in dan-
 ger of being destroyed by either, without
 some special kind of Salvation stretched
 forth. In the dayes of *Amos*, God called
 sometimes to contend by fire, that devour-
 ed the great deep, and eat up a part, as
 he speaks, and sometimes by famine, all
 which bring *Jacob* low, that he is scarce
 able to arise. At another season God suf-
 fers the multitude of this nation to gather
 themselves together against his People,
 for the tryal of their faith and exercise of
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rather ^{rather} their graces, then the punishing of their
 sins, as in *Asa's* and *Jehosaphat's* time, or
 rather that there might be a fit occasion
 to cut off the wicked nations of the world;
 but yet they threaten sorely the Church
 and People of God, that they might learn
 to put their confidence in him, *who is the*
rock of their Salvation. There was one
 season in *Solomon's* time, when *Israel* was
 without adversity, or evil occurrent;
Solomon was at that time called of God to
 attend the building of the Temple, and
 while he was intent upon that work, God
 was pleased to secure him from all out-
 ward troubles; but after that time, God
 stirred him up many adversaries round a-
 bout, that he was never able to suppress;
 & though he might forget that calamity
 coming upon his family, he was never able
 by all his wisdom, to save himself and them
 from, or in the least prevent. So as notwith-
 standing God may have made a Covenant
 with his People ordered in all things and
 sure, as to their eternal salvation, yet there
 may be cause for God to visit them with
 temporal calamities and evils which they
 know

know not how to save themselves from. So deceitful are the hearts of the best of men, and so dangerous are the temptations of the world, that God knows not how to trust his People long with much outward prosperity and favour, lest they should be ensnared, and wax wanton and secure thereby. After the return from the captivity, when it might have been thought, that they had received double for their sin, and that therefore now their warefare should be accomplished, and that now from that time foreward, nothing but the oyl of comfort should be poured into their wounds; yet you will find their sufferings were not quite ended: many clouds of threatening evil did continually arise, which much darkned their hopes of a settled time of tranquility. A messenger that came from *Judah* informs *Nehemiah*, that the remnant of the captivity who were left then in the province were in great affliction and reproach, which made him sit down and weep, and mourn many dayes: that in all that long tract of time, from *Cyrus* his dayes, to that time there

there was still remaining nothing but the
 + former rueful spectacle of the old siege.
 The wall of *Jerusalem* was not yet repaired,
 nor the gates set up; and which was
 yet worse, there appeared no hope of bettering
 their condition, for the People of
 that Land, as is said in *Ezra* 4. 23. *Still*
weakened their hands, and hired Counsellors
against them, and hindred them, all the
remainder of Cyrus his time, and all the
following Kings, till the reign of Darius,
when they obtained a decree to force them to
desist from the work. And in the time of
Nehemiah, they invented and fomented
 false reports against them, that they intended
 to rebel, which was the reason rendered,
 why they were so intense about rebuilding the wall; and when that would
 not do, some were hired by their malicious
 enemies, *Sanballat, & Tobiah* to dishearten
 them by lying prophecies when God sent
 them not; only they were set on by others
 to put him in fear, that the work might
 not be carried on. Had *Nehemiah* been a man
 but of an ordinary courage, he might have
 been affrighted, and fled away

away to hide himself; but he was a man of so much magnanimity, as not to be affrighted with great words or letters, though reiterated so many times over; but *Nehemiah's* confidence is in God, to whom he looks, to save his People from those malicious attempts of their enemies. *Haman* afterwards prevailed so far by lying, and false accusations, as to bring their neck unto the block. The day was appointed, the decree was sealed, the nation of the *Jews* was distressed, and the whole City was perplexed; it was God only who was able to save them: by turning *Hamans* (as formerly he did *Achitophels*) counsels to foolishness, and turning the snare, those great Politicians had laid for others, into an halter wherewith to hang themselves. There is no new thing under the sun, saith *Solomon*, that which hath already been done, and at present is, the like will be put in practice, while there is a devil in hell to tempt, and wicked men in the world to disquiet, and disturb the building of God's Church upon earth. Report they say in *Jeremiah's* time

time and we will report it ; invent a Rumor and we will blow it up and spread it abroad. It is reported among the Heathen, and *Gashmues* saith it, that the *Jews* think to rebel. Was it not so in the former age ? Did not Pulpits and Presses abound with invectives against *Protestants* in *Germany*, *Hussites* in *Bohemia*, *Hugonots* in *France*, *Lollards* in *England* ; the scene it may be is now changed ; other persons have since ascended the Stage : It was *Paritans* before, and now *Fanaticks* ; The names are differing, the spirit is the very same with which they are pursued : they proclaim these men are no friends to *Cæsar*. Never was there any age since *Christ's* time ; yea, since enmity was put between the seed of the Woman, and the seed of the Serpent ; but those that fear God, had cause to look up to him, by fervent Prayer, and so wait upon him by ordering their wayes aright, that they might be made to see the Salvation of God.

USE, 2. Salvation is from God only : It is his Salvation, that his People only expect :

expect: They say with the Psalmist, *Psal*
60. Give us help from trouble for vain is
the help of man. They still are praying
 and waiting, that the Salvation of *Israel*
 were come out of *Sion*: for God dwels
 in *Sion*, and hath his habitation in *Jeru-*
salem; and from thence must his People
 look for Salvation: I will look unto
 the Hills from whence cometh my
 help. It is God only who is able to
 cloth his People with Salvation. The
 Lord Jesus, who is the only Saviour of
 his People, is brought in by the Prophet
Isaiah, as one astonished, that there was
 none to be found on earth, that would
 save his Church. I looked and there was
 none to help: I wondred that there was
 none to uphold, therefore his own arme
 brought him salvation. If we look round a-
 bout the world, amongst the Princes, and
 Potentates of the Earth, how few friends
 hath *Sion* among them all; yea, few of
 her Sons are forward to take her by
 the hand. God's Church at this day
 is not much unlike the man that was
 found between *Jerusalem* and *Jericho*,
 that

that fell among thieves, who stripped him who wounded him and left him half dead. The Priest and the Levite who are most engaged by their relation, and profession to help, in stead of that, pass by on the other side, that they might not see or take notice : If God should not put it into the heart of some good *Samaritans*, what would become of the poor Church of God ? Some have power in their hands to effect it, and may seem to be called to the helm in their kingdoms for that very end, yet are not willing to put their hand to the Lords work. Some it may be are willing, but question their call or their power so to do. If the case be so, that the promotion and salvation comes neither from the East, nor from the West, nor from the South, but from God only ; let all his People say with *Jacob*, *we have waited for thy Salvation, O Lord*. Let that be the answer to be returned to the Messengers of the nations, that come to enquire or solicit about leagues or engagements, that God hath founded Sion, and the poor of his People shall trust in her. God not
only

only hath the hearts of Kings in his hand to turn them as he pleases, but he hath also the Devil under his authority, if not to turn him, yet to chain him up, that he shall not hinder the Salvation of his Church. Such troubles may befall them that no other hand can save them from; but their comfort is, that although the powers of darkness may conspire, and the gates of hell combine, yet they shall not prevail against them. Greater is he that is in them, than he that is in the world.

The experiences of all former ages give in full evidence to this, that it is God only who is the Salvation of his People. *Solomon* had received a double portion of his fathers spirit, & prosperity: yet *David* tells them in *Psal.* 127. *Unless the Lord keep the City, the watchman waketh but in vain: and that the workman laboured in vain, except the Lord built the house: So it is God alone from whom cometh our Salvation.*

USE 3. This may comfort the People of God, who though they sin, and suffer
for

for their sinning, yet they need not sin in their sorrows; for there is a way, that they may be made to see God's Salvation. There is hope in *Israel* concerning this thing. His People may draw water with joy out of the wells of Salvation: Cisterns are apt to be broken, and the brooks of *Tema* to be dried up, but wells are living fountains; and if one should fail, yet there are many wells of Salvation prepared for such as order their way aright. Say not these wells are deep and we have nothing to draw, for those that walk aright shall find a bucket, as well as a well, and strength also to draw. It was a joyful time with *Israel*, when they encamped in the *Wilderness*, at *Elim*, where were seventy Palm trees, and twelve wells of water: A well for every one of the tribes in particular: yet this was but at one station; but there are wells of Salvation now under the Gospel in every station, of their Pilgrimage; such considerations as these that follow may furnish us with this Salvation.

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as order their way aright, is, the God of Salvation, *Psal. 68. 20.* which implies these things; 1. *That he is able to save his People*; No Enemy so potent, no difficulty so great, no sickness so dangerous, but he is able to save his people from. He is also said *to be a God to whom vengeance belongeth*; God will then avenge his people of their Enemies. These are dreadful speeches to the enemies of Gods People, and more comfortable to themselves, which ye have, *Deut. 32. 39. &c.* *I even I am he, and there is no God with me, that glorious, great, and supreme God, his glory is spread over all the World: I kill and I make alive, I wound and I heal, neither is there any that can deliver out of my hands, &c. If I whet my glittering sword, and my hand take hold of Judgment, I will render vengeance to mine enemies, and reward to them that hate me, &c. From the beginning of revenges upon the Enemy; Rejoyce O ye Nations with his People, for he will avenge the blood of his Servants, and will render vengeance to his Adversaries, and will be merciful to his Land, and to his People, i. e.*

beginning at the head, the Devil who is the prince of this world; as *Diodati* notes on the place; or as the prince of the great worldly Empire, enemy to the Church, seeing those great Empires which have named themselves universal, have alwayes warred against God and his Church: let none say that these speeches concerns the nation of the Jews only; for though it might respect them primarily, yet secondarily it includes the Church and people of God in all following ages, and all those who have opposed them, and hath accordingly been made good upon them, as is evident in the vengeance of God upon *Antiochus*, *Dioclesian*, *Maximinus*, *Maxentias* and *Julian* afterwards, who were all destroyed by some more than ordinary hand of God, in a way of vengeance upon them. They are saved also from their sins, the worst of their Enemies: for now under the Gospel, the People of God (for all such are supposed to order their way aright) being delivered from the hand of their Enemies, shall be enabled to serve him in holiness and righteousness all the dayes

dayes of their life. 2. *It is here implied that he is willing to save them.* He taketh pleasure in this work of Salvation: *Who is a God like unto thee, saith Micah, that delighteth to pardon iniquity, or that passeth by transgression, because he delighteth in mercy; he will subdue their Iniquities:* If sin be subdued, that is the worst, and most dangerous of all our Enemies; there is no great fear from any of the rest. And if the malady of sin be taken care for, there is no other disease insident to such a people, that will prove deadly. The Inhabitants of Sion, shall never complain of any sickness, when once their sins are forgiven them. 3. *That he is wont to save them.* Such titles come to be appropriated to Rulers from their usual custom to do such or such things: *He is wont to be the hope of Israel, and Saviour of them in the time of trouble;* did they ever miss of Salvation in one regard or other, that waited upon him for Salvation. *Idolaters, Hypocrites, and Unbelievers,* in time of their distress, shall curse their King, and their God, and look upward, *Isa. 8. 21.*

i. e. to see if any help will come to them from Heaven ; they may look indeed, but there will be none to save, even unto the Lord, but he will give them no answer: *Saul* was one of these, therefore God gave him no answer, neither by *Urim* nor *Thummim*, nor yet by Dreams or Visions.

2. *God hath appointed a Saviour for his People ; and hath imposed a Name upon him that declares it ; His name shall be called Jesus, Mat. 1. 21. for he shall save his People from their sins : He is also said to be able to save unto the utmost all that come unto God through him : when the question is asked, who is this that cometh from Edom, glorious in his Apparel ? it is answered, I that speak in righteousness, mighty to save, i. e. The Lord Jesus Christ, who hath promised everlasting Salvation to his Church, and will powerfully perform it. If this seem a difficult thing, his other Names make way for the belief thereof ; The Government shall be upon his shoulder, and His Name shall be called Wonderful, Counsellour, the Mighty God*

God, the Everlasting Father, the Prince of peace, i. e. as is interpreted, the everlasting Son of God, and hath taken our nature upon him, by being born of the Virgin, and defends the Churches right against all her Enemies in quality of a Mediator and head of the same ; who is King of Kings, and Lord of Lords, who hath made peace betwixt God and his People, and Reigneth thereby to Life and Salvation for ever.

3. *God hath promised to be the Salvation of his People.* There is a ground for Faith to work upon. Salvation is said to be the end of our Faith ; there is no other ground for Faith to build hope of Salvation upon, but the Word of God. Faith is the substance of things hoped for : It gives Subsistence, & Being to the things that are hoped for : such as walk before God in a right way, may conclude he is faithful who hath promised, who also will do it. It was said of *Archimedes*, the great Mathematician of old, that he would undertake by the force of Engines which he would invent, that if he had a Foundation

to place his Engine upon, he would raise the whole body of the Earth out of its Center: it was a great speech, but natural Ingeny will never be able to out-vye Theology. Faith can do greater things than natural strength or skill. Gods immutable word is a foundation for Faith to rest upon while it accomplishes all things that are needful for Salvation. God is our strength and refuge sayes David, *Psal. 46. 1, 2. a present help in time of trouble, therefore we will not fear, though the Earth be removed, and the mountains be carried into the midst of the Sea; what is this great mountain before Zerubbabel? the least degree of Faith, as our Saviour tells us, is able to remove the greatest Mountain of opposition or difficulty that stands in the way of Faith. Therefore seeing God hath promised that such shall see his Salvation, they may believe it. The Church may sing her triumphant Song in all her troubles, We have a strong City, Salvation will God appoint for Walls and Bulwarks: mountains of Brass and Gates of Iron are not so strong as the promise of God*

God: In confidence of them. The Church of God though in her self, but as a poor despised Virgin, yet will deride and laugh unto scorn: the great and mighty Army of the *Assyrians*, that come up like the swelling of *Jordan*, yet such is the interest of Faith in the promises of God, that it can see the salvation of God, through all those dark Clouds of Adversity. *Of a truth Lord, said Hezekiah, the Kings of Assyria have laid wast all the Nations, and their Countries*; his Faith was almost at a stand; his heart was ready to recoil; but the Word of the Lord sent by *Isaiah* reinforces his confidence, and makes him acquiesce in that promise of the Lord, that the Kings of *Assyria* should not come into the City, nor shoot an Arrow there; but that he should be blasted by the breath of the Almighty, as indeed it came to pass; so as their eyes that waited on the Lord might behold the King in his beauty, and see his *Jerusalem* a quiet habitation. True Believers after deliverance from that dangerous assault, should see *Hezekiah* flourish again

in power and glory, who was a figure of Christ in his heavenly Glory, beautifying the meek of the Earth with his eternal Salvation.

4. The People of the Lord do believe, all this, therefore their hearts are not dismayed. Therefore have they found in their hearts to pray with the Psalmist, *Turn us again O God of our Salvation, and we shall be saved*; which is redoubled again in that Psalm, in token of their assured expectation thereof. *Moses* believed it at a time of utmost hazard, when they were hemmed in with deadly dangers on every side, and falling within the very gates of Destruction; *Stand still and see the Salvation of God*; and they that believed did see Gods Salvation, as tis added *that day the Lord saved Israel out of the hand of the Egyptians*, Exod. 14. 30.

Mordecai believed it with respect to Gods power and faithfulness, and not to *Esthers* interest in the King of *Persia*, who knows but thou mayest be raised to the Kingdom for this very end, but if thou refusest, Salvation shall come some other way

way. *Daniel* and his Companions believed it, when they were cast into the fiery Furnace, and thrown into the Lions Den.

Those Examples of seeing Gods Salvation were written for our instruction in these ends of the World, that we also believing might speak the same thing, and give glory to God.

5. God hath saved his People and made them see his Salvation, wee have a cloud of witnesses brought to our view in that little Book of *Chronicles* (as one calls it) in the eleventh Chapter of the *Hebrews*. *Our Fathers trusted in thee and were delivered, They looked unto God from the ends of the Earth and were saved.* Their eyes were enlightned with the joy of Gods Salvation. *Israel indeed may say if it had not been the Lord who was on our side, we had been swallowed up, when their wrath was kindled against us ; the Streams had overwhelmed us, the proud Waters had gone over our Soul.*

As

As was said of some of those worthy Confessors, that afterwards laid the Foundation of our *New-England Churches*, when they were driven out of *England*, by the prevailing power of the Hierarchy, and made to Fly into the *Netherlands*, they met with such a dreadful stormy passage, that the Vessel was even over-raked with the Waves, when their mouths were fill'd with salt-water, as they were exercising themselves with fervent Prayer; some of them used these words, *Yet O Lord thou canst save*, and so he did above and beyond all hope, the Sea-men crying out, *we sink, we perish, we are going down to the brow of the pit, where our heads shall be wrapped about with the weeds*; yet God made them see his Salvation. Look into the History of the Church in all Ages, Writings Ancient and modern. How many wayes hath God made use of to save his People in all their distresses; the snare was broken, and their soul was made to escape. If they have met with sorrow, it lasted but a night; the joy of Salvation hath risen upon them in the morning. The forest
of

of *Antichristian Persecutions* was or is to last but three dayes and an half. *Athanasius* said of the *Arrian* Tempest in his time. *Nubecula hæc, cito per transibit.* The storm may be sharp, yet it will be but short. If Christ be in the Ship, all that are embarked shall be saved. The Ship of Christs Church may be tossed, yet it shall be preserved; the Angel of the Covenant assures us so, that every soul that entred shall be saved. In those bloody *Marian* dayes, she that sate at the Helm of the Nation, stretched forth her hands with *Herod*, to vex certain of the Church; three or four hundred were burned alive, and more were imprisoned, but it would not do; those iron Gates and Barrs were broken open. *The Snare is broken and we are escaped.* The chief Instruments of that persecution, as well as the Authors thereof, to the vexation of their hearts, saw that the more they endeavoured to suppress the Protestant Religion the more it increased. The blood of the Martyrs proved the seed of the Church, which made some of them pine away with rage and

and madness, to see their Endeavours frustrated; and that the Word of God was not bound, though here and there some of the Ministers thereof were under restraint, but that it did more and more prevail. God hath many times by unexpected wayes prevented the mischief intended against his People, and brought destruction upon their Enemies, and made his People see his Salvation. It is reported that once a Chancellor of *Bobemia*, having procured a Diploma from the Emperour at *Vienna* to persecute the Protestants in that Kingdom; as he was passing the Bridge over *Danubius*, it brake under him, so as himself was drowned; but his Box of Writings could never be found again, though his dead body was afterwards taken up. The Protestants in *Germany* standing couragiously for the Truth of the Protestant Religion, saw the great Emperour *Charles* the V. driven out of *Germany* by a small handful of men under *Mauritius* Duke of *Saxony*. In Queen *Mary's* time, a busie Persecutor, that was bound for *Ireland*, out of hatred against

against the Protestant Religion was be-
fooled by his Host at *West-Chester*, and
carried over the Knave of Clubs to the
Deputy there, instead of his Commission
the which he could not get renewed, till
the Reign of the persecuting Queen was
at an end; and another advanced that fa-
voured the truth.

Use, Of Examination: This may put
the present Generation of *New-England*
upon the enquiry, if they be such as order
their way aright. It is now a day of re-
buke, a time of *Jacobs* troubles, *he is*
brought very low, by whom shall he arise?
It is Gods Salvation alone that we must
expect; and who are they that shall be as-
sured to see that; They are only such as
order their Conversation aright. Our
fore-Fathers did approve themselves as such
and accordingly they were made to see
Gods Salvation; they had as many Ene-
mies, met with as many dangers, encoun-
tered with as many difficulties, yet God de-
livered, saved them out of all. Do we
that are yet surviving and coming on, so or-
der our way, that we may say or hope we
shall be made to see the salvation of God.

We were at the first planted a righteous Generation, and noble Vine, do we so continue? Of all the Reformations that ever yet began in the World, there have been but a very few observed to continue above an hundred years in that splendor and brightness with which they were at the first set forward. Take for instance, those of antient time, before or since the Gospel began. That of *David* and *Solomon*, *Asa* and *Jehosaphat*, *Hezekiah* and *Josiah*, lasted but their time. That of the *Maccabees* did not out-live their time, at least in the beauty of it. That of the Primitive Church was not so much a reforming, as a new planting of the Church in Gospel Order, when the night of Heathenish darkness, and Jewish Ceremonies, was quite spent, and the day of the Gospel was at hand : But the Reformation of *Constantines* time scarce continued in its primitive lustre and glory, a full hundred years before a great degree of Apostasie appeared : for tis said, *The Woman fled into the Wilderness after the birth of her Man-child, that was to rule the Nations* with

with a rod of Iron. She hasted into the Wilderness where she was to continue 1260 dayes prophetical dayes, which are so many *Julian Political* years: It is to be supposed, that the Church was some considerable time going before she was quite gone into the Wilderness. The day of this last Reformation began first to break out in the time of *Wickcliffe*, but it was not perfect day till *Luther's* time, from whose dayes to the present time, who ever takes a view may easily determine whether in the Nations that first embraced the Protestant Religion, there be the same measure of Piety, Zeal, Holiness, as was at the first.

In what integrity *Geneva* hath stood since *Calvin's* time is not unknown to many of them who are carrying on the Work of the present Generation,

As for our selves here in *New-England*, we were or might have been set in the right way, having no prejudicate Opinion, or practice to forestal our Judgments; but had the help of all the former ages, and other Nations as well as our own,
 Godly.

Godly and Learned Divines in them, to take pattern and example from, in the laying our first Foundation, both of Religion and Righteousness, Doctrine and Discipline, Church and Common-wealth. Our first Rulers and Leaders in both were careful to order all things according to the pattern in that Mount; Children that would not lye, so God became their Saviour; saving them from forreign and intestine Foes: If we that are their posterity be sound Children that will lie, deny our first principles, either in Faith or manners, how can we expect that God should be our Saviour.

Now compare things:

1. In the first place: They sought first the Kingdom of God, and the righteousness thereof, and waited upon God, for addition of such other things as he judged necessary. They came not hither for the World, or for Land, or Traffick, but for Religion, and for liberty of Conscience in the Worship of God, which was their only design; and accordingly God blessed them, and gave them the desire of their hearts,

hearts; they had the priviledges of God's
 Kingdom to their great content and satis-
 faction; & he added outward things above
 what was or could be expected in a Wil-
 derness: and when the first way of supply
 began to be stopped up, God in his mer-
 ciful providence opened another, by turn-
 ing us into a way of Trade and Com-
 merce, to further our more comfortable
 subsistence: So God was pleased to bless
 our *Issachar* in his Tents, and our *Zebu-
 lun* in their goings out, who still called
 the People to the mountain, and offered
 Sacrifices of Righteousness: while they
 did thus, like *Solomon* that sent his Ships
 to *Ophir*, which brought in that which
 was of necessary and of substantial use,
*God blessed them, and made them see his sal-
 vation*; but when men could not content
 themselves in such a way of dealing, but
 Traded only for *Apes* and *Peacocks* as was
 said by Mr. C. that is, brought in no-
 thing but Sack and Sugar; Commodities
 to make fuel for Lust, and called young
 people not to the mountain of the Lords
 house, but to our own private recesses, to

offer Sacrifice to *Bacchus* and *Venus*, and burns Incense to the evil Fiend; hath not God broken our Ships at *Ezion, Geber*; and is he not now laying the Axe to the root of our Religion, as well as Civil Rights and Liberties; and begins to cut us short every way. Hath not God called to contend by Fire, and by Water, by Famine, and by Blasting, Mildew, Sword, and Pestilence; and is not his hand stretched out still? Our Estates and Persons are spoiled by Murderers, and barbarous Mahometans; and it is to be feared the Lords controversie is not yet ended. The Daughters of our Sion walks with stretched out necks, &c. And may we not find an Inventory of our Virgins Wardrobes in the third Chapter of *Isaiah*. The Ensignes of Pride are exalted in our high places, and all the produce in a manner of the whole Countrey is converted to maintain a commerce of superfluous vanities. God threatens not to save, but severely punish, the Minister and Schollar, the Mistriss and her Hand-maid for such things as these; yea to cut off the *Tabernacles*

Jacob, for such things as these.

2. That Generation were zealous for the Worship of God ; they would by no means admit of any mixture of humane Inventions with divine Institutions in the matter of Gods Worship. When they came over hither, they were as *Rasa Tabula*, fit to receive any Impression from the spirit of truth, either as to Doctrine or Worship. It might have been said of them in way of commendation, that they could not bear them which were evil, and seducers from the way of truth ; and that they tried them, which said, they were Apostles, and were not, and did find them Liars. They also hated the deeds of the *Nicholaitans*, which were also hateful to the spirit of the Lord Jesus. They kept the word of Christs patience, they were also kept from the hour of Temptation. None were suffered among them to wear a rough Garment to deceive, but they were ready to shew the wounds which they received in the house of their Friends : none were suffered to set up their Posts by Gods Posts, nor to sow the fields

of Gods Churches with divers seeds: none were suffered to disseminate the seeds of corrupt Doctrine: they might with some measure of Truth, have said with *Elijah*, when God came to visit him in the Cave; *I am jealous for the Lord of Host.* The Pastors were jealous over their Flocks with a godly jealousy, lest their minds should be carried from the simplicity that is in Christ. Rulers were jealous over their People, lest any corrupt Principles should be introduced to undermine the foundations of right Government; none were suffered to enter into the sacred function of the Ministry before they were approved; and none admitted to hold forth those truths of the Gospel to others, which they had not first experience of in their own hearts, even such as would take heed both to themselves and unto their Doctrine and continue therein, that thereby they might both save themselves, and those that hear them. If this be the way of *New-England* now, tis hoped they may yet see the salvation of God.

3. They were not only pure in their Do-

Doctrine, but peaceable in their manners; As those that were endued with the wisdom from above, which made them easie to be entreated. If any seem to be contentious, the Churches of *New-England* had no such custom. They would ask counsel at *Abel*, and so end the matter. Care was taken that they who were to speak in the Name of the Lord Jesus, should all speak the same thing, and be perfectly joyned together in the same mind and judgment. There was no noise of Axe or Hammer in the building of the Church of God, every thing was so exactly squared according to the rules of the Gospel; so as the *idiot*s, that came in might report and say, *God was in them of a truth.*

4. They were also zealous against sin. Judgment ran down our Streets like waters, and Justice like a mighty stream; iniquity dare not to appear bare-faced upon the Stage, none were suffered to countenance any evil doers, but they were even ready to be taken from Gods Altar, and made to suffer the justice which they

had deserved. The Lord Jesus who was meek and lowly of heart; yet was seen to scourge the Money-changers out of the Temple; *who had turned the house of Prayer into a den of Thieves.* There was no connivance at any evil; no root of bitterness suffered to spring up, lest trouble should be occasioned thereby, and many come to be defiled. They left Religion in a good equipage when they went off the stage and commended it to Posterity, as their chief care.

5. They were of an holy and serious frame of spirit: all their deportment in their civil converse and behaviour, as well as in the acts of Religious worship, favoured of a spirit of Piety and the fear of the Lord. Holiness was written upon all their Habitations, and instruments of their callings; that which was said of Tyre might in its measure have been truly affirmed of *New-England, That her Merchandize was holiness to the Lord:* whatever their employments were as to the occasion of the World, yet their conversation might have been said to be in heaven.

They were careful not only to avoid

will gross and scandalous sins, but even the
 very appearance of evil. Such is the o-
 dious and filthy nature of sin, that Christi-
 ans cannot keep at too great a distance
 therefrom, so as to hate the very garment
 spotted with the Flesh. Our Rulers like
Nehemiah would not take that liberty
 which is usual with men of that capacity
 in other places, because of the fear of
 God: The Priests or Ministers of the
 Sanctuary were also cloathed with Salva-
 tion. There was no compliance with the
 World, in the vain customs, and foolish
 fashions thereof, least they might seem to
 fall short of the promised rest. They la-
 boured rather to be transformed by the
 renewing of their minds, than conform-
 ed to the World. Sobriety, Tempe-
 rance, and Moderation were the guise of
 those times: Civil employments were so
 ordered and managed, as not to hinder
 the higher designs of Faith and Holiness,
 and promoting the glory of God. They
 rested not in outward forms, and modes
 of Worship and Religion, without the life
 and power thereof. If there be still, the
 like awfulness and circumspection in the

hearts and lives of Professors, the same first
 fear of offending, and care of sanctifying we
 ing the Name of God in all the duties of
 his Worship, we may then hopefully con-
 clude, that our light shall rise in obscurity,
 and our darkness be as the noon-day.

Use of Exhortation :

If any design to see the Salvation of
 God, here is the most compendious way
 leading thereunto, viz. To order our
 Conversation aright: what is required
 thereunto hath been described before;
 which all may be reduced to these three
 heads.

1. To set God at our right hand, and
 then we shall never be moved by any
 temptation or tribulation. Set up his
 Glory as the end we aim at in all our de-
 signs: Gods Salvation will certainly fall
 into all those that will sincerely aim at
 his glory in all they undertake; both as
 to their employments, and injoyments.
*He is the life, sayes Moses, and thy length
 of thy dayes; who gave us our lives at*
 first

first, and lengthens out our dayes, which we should therefore direct all unto his glory as to our last end and chiefest good. *Whether we eat or drink, do all sayes Paul, to the glory of God.* It is the property of all rational Agents, to act for some end; otherwise we act but like brut creatures, that are led by a kind of sensitive instinct as things and objects are casually presented to their senses or fancies: Now those who are guided by a principle of Reason, can aim at no lower end, than God himself, who is the Author of our being, and proposed that to himself, when he formed us, *that we should be unto his praise.* He is the α and ω the first and the last, Rom. II. 36. *For of him, and through him, and to him, are all things, to whom be glory for ever, Amen.*

2. Make use of all the means which are requisite to the attaining this end which can be no other, than what God himself hath propounded. *Non per ventur ad deum, nisi per deum.*

Of old time, God himself foreseeing our readiness to shape unto our selves ways of Worship suitable to our own fancies, hath strictly forbidden all men from lifting up their tools to his Altar: and this is the reason why *David* seems to be so much commended for a pattern of Obedience to all the following Kings of *Israel* and *Judah*, because he was a Man after Gods own heart, that is one that framed all his Actions, Sacred and Civil to answer the Will of God; as he sayes: *That then he should not be ashamed, when he had respect to all the Commandments of God.* Psal. 119. 6. And this was the answer which our Saviour gave to that inquisitive young man concerning the good thing which he ought to do in order unto life; *If thou wilt enter into life, keep the Commandments;* now this we must take into our thoughts, that there are Evangelical Commandments, as well as legal: there is a Command to believe as well as to obey, And that is the great command of the Gospel, The great work of God which we must do, if we would see Gods Salvation, to be-

believe in him whom he hath sent into the World, to give Salvation to all that obey him. Before the Fall it was to do of our selves, by our own strength; since the Fall it is to begin with Faith, which worketh by love, and which is the fulfilling the whole Law. Under that of the Commandments of God are contained all the Duties of Religious Worship, whether natural or instituted, as well as those of righteousness toward men. And when we read in the Gospel, that men are called to Faith and Repentance in order unto Salvation; that is not to exclude, moral Obedience, but to shew us what course we are to take, to be put into a way of Salvation, viz. to study and put in practice Repentance toward God, and faith toward our Lord Jesus Christ, that thereby being reconciled unto God by the merit of his Son, we may be enabled to work out our Salvation in the performance of all such duties of holy Obedience, as God in his Word requires of us. See then if there be any Duty of Gods Worship which we wilfully omit, or any duty of Righteousness, which

which we presumptuously transgress, and
 we shall find it impossible to see God
 Salvation: for he that in this manner
 breaketh any one command of God, is
 guilty of the breach of all, as the Apostle
James speaketh, *Jam. 2. 10.* though he
 keepeth the whole Law in all other points.
 The Apostle *Paul* in *Gal. 6. 15, & 16* ver-
 ses tells us of the new Creature, *If any
 man be in Christ he is a new creature*, in the
 next verse, he shows us the rule of the
 new creature, *As many as walk according to
 this rule, peace be on them, and mercy upon
 the Israel of God.* What is that Rule?
 The rule of the Gospel, which requires them
 that believe, to be careful to maintain good
 works. And in *Gal. 5. 6.* tis said, *Nei-
 ther Circumcision nor uncircumcision availes
 any thing to salvation, but Faith, which wor-
 keth by love, and love is the fulfilling the
 whole Law.* An able Divine and worthy
 Minister of the Gospel in England (Mr.
Edward Reyner of *Lincoln*,) not long since
 wrote a Book, which he stileth, *Pnecepts
 for Christian Practice, or the Rule of the
 New Creature*, wherein he hath reduced
 the duty of Christianity unto ten heads,

which he therein largely insists upon, and
 at the last closeth with a discourse about
 the government of the thoughts and affe-
 ctions. *Solomon* sums up all in one general
 Rule, *Pro. 4. 23. Above all keepings keep the*
heart, for out of it, are the issues of life: the
 heart is the *primum mobile* in the little
 world of man; the great wheel in that
 active Engine of our nature: the fountain
 out of which flows the stream that drives
 the Mill of all our motions, the root out
 of which springs the fruits of our whole
 life: the well governing of that will keep
 our whole conversation aright; both our
 thoughts and our words, our affections and
 actions. Naturallists tell us, there are two
 great veins that arise out of the heart, the
 one called *Vena porta*, the other *Vena cava*,
 which carry forth out of the heart the spi-
 rits that quicken all the whole body: so
 spiritually, the heart purified by Faith, by those
 two great issues of Religion and Righteousness
 maintains the whole frame of obedience in the
 new-creature, *teaching us to deny all ungodliness*
and worldly lusts, and to live soberly, righteously,
and godly in this present world; They that so do
 are infallibly in the way of Salvation.

3. With Resolution and Holy Courage continue in the pursuit of all those means to the end, and we shall surely be made to see Gods Salvation: we shall taste the first fruits of it here, and come to the full fruition of it at last.

It is true many times in the experience of real and sincere Christians, that though they may, (through Grace) sometimes will, yet they know not how to perform: If we be found sincere in our endeavours, our Saviour Christ will put the best construction upon our wayes: He is the best Judge of sincerity, for he tells us, at least, speaks for all his genuine and true Disciples, that the Spirit is willing, though the Flesh be weak. Who would not do all they can for so good a Master, that they may be accepted of him at the last. We should do well to wind up our hearts to the highest pitch of Resolution, which in this state of imperfection we are capable of. Let every one say for himself in his own particular; *Whatever become of others, as Joshua said of old, I and my Family will serve the Lord.*

Lord. And then we may with comfort
 conclude in the Words of the Psalmist,
*That whatever troubles befall us in the way
 that yet at the end, we shall be made to see
 the Salvation of God.*

F I N I S.

Soli Deo Gloria.

3. With Resolution and Holy Courage continue in the pursuit of all those means to the end, and we shall surely be made to see Gods Salvation: we shall taste the first fruits of it here, and come to the full fruition of it at last.

It is true many times in the experience of real and sincere Christians, that though they may, (through Grace) sometimes will, yet they know not how to perform: If we be found sincere in our endeavours, our Saviour Christ will put the best construction upon our wayes; He is the best Judge of sincerity, for he tells us, at least, speaks for all his genuine and true Disciples, that the Spirit is willing, though the Flesh be weak. Who would not do all they can for so good a Master, that they may be accepted of him at the last. We should do well to wind up our hearts to the highest pitch of Resolution, which in this state of imperfection we are capable of. Let every one say for himself in his own particular; *Whatever become of others, as Joshua said of old, I and my Family will serve the Lord.*

Com Lord. And then we may with comfort
 conclude in the Words of the Psalmist,
 That whatever troubles befall us in the way
 that yet at the end, we shall be made to see
 the Salvation of God.

F I N I S.

Soli Deo Gloria.

And then we went with some
to the World of the T. Smith
that was in the way
but not at the end of the road to the
the entrance of the

T I M I T

212 Dec 1841

① A FUNERAL
MEDITATION

From those Words
of the Prophet *Isaiah*, Chap. 3. 1, 2, 3 *verses*;

Occasioned
by the Interrment of
Major *DANIEL DENISON*,
On *September 22. 1682.*

THe Words of the Text are
added as a reason of the
Words foregoing, *Cease ye
from man whose breath is in
his nostrils, For behold the
Lord, the Lord of Hosts doth take away, &c.*

The time which they seem to refer un-
to was under the Reign of *Abaz* King of
Judah, when the state of that Kingdom
I was

was low and broken by forreign Invasi-
 ons, as well as intestine troubles: for we
 read, 2 *Chron.* 28.6, 8. that in his dayes,
Pekab the Son of *Remaliah* slew an
 120000. in one day, all valiant men, be-
 sides near double that number which were
 carried Captive, both Sons and Daughters;
 neither do any other times appear so ca-
 lumitous since the Death of *Jeroboam*, to
 which these words could so fitly be applied,
 when God was taking away from *Jerusa-*
lem, and *Judah*, the whole stasse of
 bread, and the whole stay of water, &c.
 when he would give children to be their
 Princes, and Babes should rule over them,
i. e. when he would withdraw all means,
 one and another, whereby as with a staff,
 mans life is susteined, and a state supported;
 by the removing of the first, each mans
 life was in danger; by the latter, being the
 prime persons, for Martial, Civil or Eccle-
 siastical affairs, and not only the chief
 Ornaments, but the very Pillars and
 Props of the body politick, both of
 Church and State, when these are remo-
 ved

ved, the ruin of both must needs ensue, as of an house when the principal Studs are pull'd away that bear it up, so it befel the Temple of the Philistines, when *Samson* pull'd down the Pillars that did support it, as the Annotators speak upon the place. The mighty Man] such as are mighty for strength of Body or courage of mind, which in the phrase of the Scripture, are usually called *Mighty men of valour*; such were *David's* Worthies; and such were promised God would bless his people withal; *that one should chase a thousand, and two of them should put ten thousand to flight.* Men that were not afraid to speak with the Enemy in the Gate; but dare lift up their Spears, one of them against some hundreds of their Enemies, or such as were mighty, by way of power of command, and authority, as were *Joab* and *Abishai*, and *Ittai*, under each of whose command, a third part of *David's* Army was put, when they were marching out against *Abolom*.

The man of War] Men that are skilful

and expert in feats of Arms, and making War, that know how to go out, and to come in before a People ; for this requires as well wisdom of the mind, as courage and resolution of the heart, and strength of the Body.

The Judge, and the Prophet] Publick Officers of the Common-wealth, and of the Church, the one to reform and punish vice by the execution of Justice, and inflicting of punishment upon Offenders; the other to press on to the study and practice of vertue; by instruction of mens minds in the knowledge of the truth.

The Prudent and the Antient] In the Hebrew, it is the Diviner ; but not to be taken in an evil sence, to foretel future events, by a Diabolical art of Divination; but on the better; for men of much sagacity, and depth of Judgment, strength of Reason to bolt out the truth in things difficult and abstruse; to foresee effects in their causes, to deem of future consequences by present appearances; readily

to

to make conjecture of following events, by the present estate of affairs, as if he had a spirit of Divination, and by a kind of secret instinct could foretel a Storm of evil while it is impending in the Clouds overhead. The wise mans heart discerns of time and judgment; that which is said of the men of *Issachar* who had understanding in the times to know what ought to be done, for the avoiding of the evil feared, or to bring about the good desired; such were the wise men that stood before *Solomon*, who could tell *Rehoboam* what would become of his Kingdom, if he attended the sudden and rash advice of his young upstart Counsellors.

And the Antient] Such as by their years and age have had experience of all kind of affairs; and therefore are the more able to guid the helm of publick concerns, especially in a stormy season. It is dangerous sailing on those seas in winter or stormy times.

The Captain of fifty] Such breaches were made in their Military matters, that

there was scarce left a man able to command fifty followers ; no such were left as were able to undertake the conduct of Martial designs ; some of whom were called to lesser, and some, greater numbers, as well as them that were to lead the whole.

The Honourable] In the Hebrew it is Eminent in countenance ; not by Descent, or Pedigree, or Nobility of Stock, which properly are not our own, as the Poet speaks, *Nam genus & proavos, &c.* one that by reason of his wisdom and gravity, carries Authority with him in his very countenance, though he pretend to no honour by his extraction ; as our Saviour intimates, *That a true Prophet deserves honour at home as well as abroad, though he should be the Son of a Carpenter, and not of a Prophet.* Authority that is acquired by desert, or real worth, is much better than that which is obtained by dignity of place or birth : Lewd persons may reproach the stock they issue from and gain Families no honour thereby, as one answered, *In dedecus generi tuo, &c.* *The*

The Counsellor] Such as are able to advise in the most weighty matters of Church or State. *Solomon* the wisest of Men would not act without counsel himself, as he advised others to take that course, as a way of more safety ; for we know he had those that stood before him for that end : And we read that *Hezekiah* took counsel with his Princes in his Warrs with the *Assyrian* : and it is to be feared that good *Josiah* lost his life by acting without, or against the counsel of his few counsellors, as *Rehoboam* did his Kingdom. When things of great moment are managed without counsel all is like to fall to the ground, or miscarry at home or abroad.

The Cunning Artificer, and eloquent Orator] The one is necessary for Ornament, as the other for Stabiliment and Safety. *Moses* and *Solomon* might have made a courtly Tabernacle and Temple, without the help of such cunning Artificers, as were *Bezaleel*, *Aholiab* and *Hiram*, but not so magnificent. God had

sometimes promised to make his people *Israel* the head, and not the tail; which must be understood of *curious Artifices*, as well as of *costly Contrivances*, and other *Badges of Dignity*. In the Catalogue of the Captives of *Judah*, are reckoned up, the *Smiths* and other *Artizans*, as well as the *rich Citizens*; for as the King himself is served by the Field, so is the honour of a State maintained by the skill of their *Artificers*, in their several occupations: Therefore the removal of these is to be looked upon as a special judgment, as well as the loss of any other sort of men.

As for the eloquent Orator; it is in the *Hebrew*, *He that is skilled in Charms*, i. e. one that hath that power and efficacy in his speech, either by the strength, of his Arguments or Eloquence of his utterance or Elegancy of his Language, subtilty of his Expressions, that he is able to overcome and carry them Captive that he speaks unto; as tis said of *David*, *that he bowed the hearts of all the Men of Judah*

as

as *one man*; the iron sinews of mens wil-
 ful obstinacy, and rebellious humors, are
 as it were melted by an insinuation of
 sweet words. *The soft tongue breaketh the*
bone; such *Eloquent Orators* by the silver
 Cords of their *Rhetorick*, do as it were
 chain the *Hearers* to their *Lips*: and his
 affable *Words* and *Perswasions* have the
 same efficacy upon the *Hearers*, as a
 spell or charm hath upon the *Serpents*
 who as the most malicious of all creatures
 will bite without *Inchantment*. Thus
Abigail, as it were charmed *David* by
 her speech: And the wise Woman of *A-*
bel by her words of Wisdom charmed
Joab and his Army first, and then the
 City, so as they laid aside their Hostility
 on either side, and hearkened to reason, in
 not destroying a mother City in *Israel*.
Demosthenes by his Eloquence did as much
 among his *Athenians*, as *Philip* the Fa-
 ther of *Alexander* the great, could with
 his *Arms* and *Weapons* of War among
 the *Macedonians*. When such as are the fore-
 mentioned, are born into, the World, the
 In-

Inhabitants thereof would rejoyce if they knew it, as they do, when they may sit under the shadow of their Authority and Government ; And therefore when they are taken away by *Sickness*, or other *accidents*, they have great reason to mourn and be in heaviness, especially where there is but little hopes, that when these are removed, few others are raised up, like to succeed in their places with the same spirit and power: As where Cedars are fallen and none but Sycamores are left for future service. As to the first part of this Tragedy, we may say it is at this day fulfilling amongst us in *New-England* : As for the latter (which is one of the saddest changes that can befall a People) let them look to it, who are not yet imposed upon by Babes and Children, or at least need not so be, seeing they have power to chuse such as are here described, if they know where to find them.

Now our old Pillars are removing, let us take heed what new ones we put into the Building. An Emperour once said,

In-

Inveni Romam lateritiam, reliqui marmoream, which should be the ambition of every good Ruler to mend, not mar the State.

From the premises this Conclusion may be taken up.

DOCT. *That it is a sad presage of evil times ensuing, when men of worth are removed out of any Church or State, and none to be found fit to supply their places.*

The Children of *Israel*, had been in a very sad plight when the Earth and the Inhabitants thereof were dissolved under *Sauls* Government, if there had not been one found to be succentriated after him, who was able to bear up the Pillars of it.

It is observable, that in all the Governments upon the Earth, since the sad fall of the first Monarch of the World, vanity hath been written upon all their habitations; upon the Royal Palaces of Princes as well as the meanest Cottages of Peasants.

Peasants, greater and lesser Societies have their *Fates* and *Destinies* attending them as well as particular *Persons* and *Families*. It is a long time before some of them attain unto their $\alpha\kappa\mu\eta$, after which they are continually upon the declining hand. The glorious Fabrick in *Nebuchadnezar's* Image soon degenerates from an head of Gold, to feet and toes of Iron, and Clay; It was a long time before the *Assyrian Provinces* did culminate in that Head of Gold amongst the *Chaldeans*, who were but one Branch of the Royal Stem, which came by a lineal descent from *Sem* the Son of *Noah*; The Government of the *Assyrians* passed through various changes, before it arose to that Grandeur among the *Babylonians*, but after that time, in every Generation they became more base and vile, till they fell as low as the Earth it self at last.

The *Roman Monarchy* (if it be no part of the former Image, as many learned Interpreters think it was not) that will afford another pregnant instance of the fore-

foresaid Maxime; for after it had once arrived at its highest pitch of Glory and Renown in the dayes of *Augustus Cesar*, it continually declined, till it quite expired in *Augustulus*, as Mr. *Mede* observes For in all the succeeding Emperors times, whatsoever Glory was gained by the Masculine Prowess, and Wisdom of their first Founders, or chief Leaders in any age, was basely lost and wasted by the effeminate excess of Luxury of their degenerate followers in the next. But there is no need to repair to Heathen Kingdoms, or States for the evidence of this Truth. For in the Family of *Jacob*, under the Rule and Reign of their former Judges, and succeeding Kings, each Generation brought in fresh Examples of Sin and Judgment; their glory and lustre, was never permanent and lasting above an Age.

And as in *Solomon's* time they obtained their greatest glory, so in his time was laid the first Foundation of their following Ruine.

And

And the mighty men of valour in *David's* time, were laid aside under *Solomon* (which gave an occasion to the Rebellion of the *Edomites* in the latter end of his Reign) so the Honourable Counsellors, and Eloquent Orators that attended his Court, were either over-looked, or neglected in the very beginning of his Successors Reign.

And thus it far'd with them ever since the first planting of the Seed of *Israel* in that good Land Flowing with Milk and Honey: Soon after the death of *Joshua*, and the Elders, that for a little while survived, arose up another Generation that knew not the Lord, nor his great works, and then presently we read of another sort of men, that came in place, neither honourable for wisdom or valour, unless now and then when God raised up some extraordinary person, enabling him by extraordinary assistance, to work their deliverance in a kind of miraculous manner: As it is expressed in the Triumphant Song of *Deborah*; there was scarce a
Shield

Shield or Spear found amongst forty thousand men of *Israel*: And possibly *Shamgar* and *Samson* obtained those signal victories over their Enemies, with such unusual Weapon; as *Oxe-goads*, and *Asses Jaw-bones*, because by the slothfulness and Luxury of those degenerate times, other Weapons were laid aside as needless, and useless. Might it not easily have been presaged from such a Generation of men, as either did discountenance or discourage the cunning Artificers, or men of War, as in *Elies*, and the beginning of *Saul's* time, that they were dis furnished either of *Smiths* to make, or valiant men to use Armour, and Weapons of War, what ruin they were running into, as betel them in the latter end of *Saul's* time?

The removal of such men of worth must needs be a sad omen; if either we consider the necessity and use of such men or the cause of their removal, such are necessarily required both to the being and well-being of any People; For they are as eyes to the blind and ignorant as *Moses* speaks

Speaks to *Jehro*, when they were to pass
 through the Wilderness of *Arabia*.
 And as legs to the lame, and hands to the
 weak. If a Nation be either destitute
 of men of might, or those that are justly
 styled so, cannot find their Hands, what
 will become of their Followers is not hard
 to say. The lame will take the prey, and
 those that should sway in the Go-
 vernment are not able to strengthen their
 Mast, or keep their Tackling taught, as
 the Prophet speaks; and if their *Pilots*
lots be unskilful, how will they save them-
 selves from Ship-wreck? If their Pro-
 phets and Pastors, are become dumb
 Dogs, that can neither bark nor bite, the
 poor Sheep will be in danger of being
 devoured by the ravening Wolves: If
 Gods Prophets, *i. e.* such by Name and
 Title, prophesie for hire, they will surely
 prophesie Lies. If the Preachers at *He-*
rod's Court will dawb with untempered
 Morter, and the chief men countenance
 Adultery, and Idolatry; Incest and all o-
 ther vices will be rife there: and *John*
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the Baptist must not dare to intermeddle without danger of losing his head. They must not prophesie in the Kings Chapels, or in Bethel, that will lift up their voice like a Trumpet, to convince the people of their sin and their transgression.

Such as these are the Pillars of the House, the Foundation of the Building, if these fail, what can the righteous do more?

It was the poor and wise child that delivered the City, although his wisdom was neither remembred nor rewarded.

It is time for the faithful to cry help Lord, when the godly ceaseth, and the faithful man faileth from among the children of men.

What would have become of the Kingdom of *Judah*, if it had not been for *Jehojadah*, when *Athaliah* got the upper hand, They that desire or endeavour Reformation, shall then be accounted treacherous, and prosecuted accordingly.

The cause of removal of such as these is the sin of those they belong unto. For the transgression of a People many are the Princes thereof. They are hurried out the World by untimely deaths, and others of less use are sent in their room. Righteousness exalteth a Nation, but sin is the reproach of any people.

If the righteous are taken away from the Earth, it is because evil is coming upon them. If God begins to cut *Israel* short in the Reign of *Jehu's* Posterity, it is because of their Idolatry. If *Josiah* be cut off by an untimely death, it is because of the cry of the sins of *Manasseh*, that Justice can no longer forbear their punishment: In such cases of general Apostasie, or notorious publick Iniquities, the few Righteous that are left shall only deliver their own souls, they shall not be able to keep off the Judgment from others. It was for the sins of *Ahaz* and his people, that the Kingdom of *Judah* was made bare and stripped of all their worthy men. And

when

when *Noah* is housed in the Ark, let the old World look to it. When *Lot* is escaped to the Mount, let *Sodom* beware. When poor Christians are gotten into *Pella* let *Jerusalem* be warned. When *Austin* is called out of *Hippo*. When *Pareus* is taken out of *Heydelberg*, the barbarous Enemies shall soon come and take possession.

USE I. *Although Death be the common Calamity of all men, and one of the Ordinances of Heaven that are more certain and immutable than any of the Laws of the Medes and Persians, from which none are excepted; For tis said to be appointed for all men onceto die; yet the providence of God is alwayes to be observed in taking away men of use and worth in the places where they are.*

Some are taken away more immediately, as were *Enoch* and *Elijah* found, and as *Moses* and *Aaron* in a more than ordinary manner, yet in a way of mercy to the persons themselves, though in a way of Judgment to the places or peo-

ple they belong unto. So is the name of *Methuselah* interpreted by many, that as soon as ever he should die, the dart of Gods vengeance would fall upon the earth; as it is observed, that the Flood hapned the same year wherein he died. There are Worthies of God at times upon the earth, of which the World is not worthy; they are for a while standing in the gap, to keep out evils from breaking in upon the places where they are; but as soon as ever they are removed, calamities immediately break in upon the places from whence they were taken. The people of *Judah* were ripe for Judgment in *Manasseh's* time, and for his sins; but when after all the long-suffering and patience of God under *Josiah's* Reign for a considerable time, there seems little amendment in the body of the people, he is at the last hastened out of the World by a violent death, when Gods Judgements can be no longer forborn. Others like *David*, having served their Genera-

tion

tion fall asleep by the Will of God ; but ordinarily it may be observed and known when men of parts and of great use in Church or Common-wealth are taken away in Gods displeasure.

1. When they are taken away by a violent death, as probably those were in *Abaz* his time, which seems to be intended in the Text ; if not for their own sins, yet for the sins of them whom they belong unto. Tis said *that bloody and deceitful men shall not live out half their dayes* ; as was verified in *Joab, Abner, Amasa, Absalom* and others.

2. When they die in their youth, or Flower of their age ; or in their full strength ; before they come to be aged, and gray headed. As may be seen in *Abija* the Son of *Jeroboam* ; and *Abijam* the son of *Rehoboam*, who though he was successful in his Wars, yet his heart was not right with God.

3. When they are taken away in times of eminent danger ; when they might have been of eminent use, if their

lives had been spared; as is expressed in those doleful Lamentations of *Jeremiah*, the breath of their Nostrils, *Lam. 4. 20.* *The anointed of the Lord is taken in their pits, under whose shadow we said, we shall live among the Heathen.* If *Jehosaphat* and *Hezekiah's* lives had been drawn out a little longer, how much evil in an ordinary way had been prevented, which broke in upon their people immediately after, under their wicked and degenerate issue. Thus when a people are degenerate, are grown sensual, secure, profane, and regardless of Gods honour and their own duty; it is just with God to remove away those who by their piety, prudence and prayers, have been instruments to keep off Judgments and Calamities from breaking in upon the World. The Angels tell *Lot*, *They can do nothing as to the executing the Judgment of God upon Sodom until he be come out of the City.* The Deluge is kept off the World till all the Righteous of the former Generation are gathered to their Fathers

Fathers in peace, and an Ark is prepared, wherein *Noah* (the sole righteous person left alive) and his Family are to be secured from the impending Calamity.

4 When the Righteous are taken from the evil to come, *Isa. 57. 1.* in a way of mercy to themselves, but of judgment to others. God had determined to punish *Judah* for the sins of *Manasseh* ; but *Josiah* shall not live to see it, he shall be gathered to his Fathers in peace as *Huldah* the Prophetess tells him, *i. e.* before that general Calamity intended in former Prophecies, should come upon the Land, to break the Kingdom in pieces; although himself, as a just chastisement of God upon him, for his wilfulness, in not taking counsel of God by his Prophets, and neglecting the mind of God intimated by his Enemy, died a violent Death, to the amazing astonishment of those he left behind.

5. When men, that have been of eminent use in their times and places, are

Idolized and Adored by their followers. When the honour due to the supreme Agent is given to his Instruments; God will have men know that he stands in need neither of their wisdom, nor of their courage; and that he can carry on his designs, and fulfil the counsel of his own will without, as well as with means; by weak means, as well as by the more likely, and most probable or powerful means. He knows how to make his *Jacob* arise, when he is fallen the lowest of all: He can save *Israel* without the help of a *Jonathun*. The Battle is not alwayes to the strong, no more than the Race to the swift. When *Moses* is dead he can raise up a *Joshua*, that shall subdue the *Cananites*, and bring his *Israel* into the full possession of the land of *Canaan*. It hath been generally observed, that when men dote on their fellow creatures, and too much admire the gifts and rare endowments of men, that God either removes them out of the World, or else blasts their beauty, or

con-

confounds their wise policies, turning them into foolishness, as he did *Achitophels*. How did the whole body of the people of *Israel* dote upon *Absalom*, who by his beauty, and courtesie, had stolen away their hearts, until they saw him first hanged up, as a monument of Divine vengeance upon him, for his horrid Murthers, Parricide, Rebellion, Pride and Ambition, and then hurled under a rude heap of stones in the wild woods as unworthy of a better Sepulchre. If the Sons of *Josiah* begin to pride themselves in their extraction, or relation to the famous *Josiah* King of *Judah*, he will deal with them as with despised broken Idols, and order them to be buried with the burials of an Ass, without the Gates of their own, or any other Royal City.

It was said that *Gustavus Adolphus* the famous King of *Sweden* did on this account presage his own fall, not long before his last and fatal Battail at *Lutzen*, telling his Chaplain, *Dr. Fabritius*, he believed, or thought God would ere long

long take him away, because the people did so over-value and deifie him: For after his death, the *Swedes* not only kept the field at that Battel, but continued victorious, against the Imperialists, as if God would have the world know, that he needed not the help of any king or Captain on earth to carry on his designs.

It is here also to be known, that God is said to take away not only those he removes into the other World in an extraordinary manner, as was mentioned before; or those who by his immediate stroak are smitten in a judicial way, as *David's Child*; The *Corinthians* for abusing the Lords Supper: but even those who die by ordinary sickness, or other usual casualties; for their death is ordered by the providence of God, without which, as our Saviour tells us, *not an hair of our heads shall fall to the ground*. By what means soever such changes come to pass, they are ordered by his counsel, who is wonderful in working, and

For and who suffers nothing to come to pass
 kept what himself hath fore-ordained,
 used before any of us had a being in the
 as World.

USE II. *Prudent men are of excellent
 use in the places where they are, else it
 would not be such a sore Judgment to have
 them taken away.*

They are as a stay, a staff for others
 to bear upon, which when it breaks
 they are ready to fall to the ground.
 If any desire to know, who are to be ac-
 counted wise men; they may learn by
 the character given to the heads, or
 chief Leaders of the Tribe of *Issachar*;
 they are men that have understanding
 in the times, that know what *Israel*
 ought to do. The School-men say,
Prudentia est ratio agibilia; ad quam re-
quiritur quod homo sit bene dispositus circa
finis, quod quidem est pfectum appetitum;
 That a man knows what is upon every
 exigent needful to be done, and that he
 hath his heart prepared and fixed to set
 upon that practice of what right reason
 de-

determines is best to be attended. So it is said *Prudentia est oculus cujuscunque virtutis*. The eye that directs the hand to act, and the foot to walk in the path of virtue, or in the way that is right. Men of the greatest knowledg are not alwayes men of the greatest Wisdom or Prudence: As the Embassador of the *Spartans* once told the *Athenians*, who were more eminent for their knowing of things, than the rest of the *Grecians*; *Athenienses scire, quæ recta sunt, sed ea facere nolle*; That they knew those things which were right, but they would not practise them. Now there are many ingredients necessary to the composition of a wise man, or one that in the Text is called a *Prudent man*.

1. The first Ingredient, is *Sagacity*, or a spirit of discerning, and quickness of understanding, that makes a man to be fore-sighted to look into the penetralia of a case or difficulty; to see afar off; to discern events in their causes, and consequents in their antecedents, as So-

lomon

*Solomon saith, Prov. 22. 3. The wise man fore-
 seeth an evil, and hideth himself; when he
 that is dull and weak sighted, passes on
 and is punished. The Lord commended
 the unjust Steward because he had done
 wisely, he is not commended for using
 of deceit and falshood, but for his Wis-
 dom, in foreseeing the danger of being
 put out of a Stewardship, and having
 no where to betake himself in a time of
 distress; so it is said, the wise mans eyes
 are in his head, as in the watch Tower
 to look round about, and discern what
 may be approaching afar off. The fear
 of the Lord is the beginning or princi-
 pal part of this Wisdom; as tis said of
 Pharaohs Servants, upon the threatning of
 the Hail, *He that feared the Lord made
 his Servants, and his Cattle flee into the
 House before hand. David's wisdom
 traces Joab in all the Woman of Tekoas
 wiles. There is in some persons an oracular
 kind of wisdom, that they can discern the
 most secret kind of things, and find out the
 abstrusest difficulties, whereby they can dis-
 cover the true nature and state of the most
 hidden things.**

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Solomon finds the way to pass a right Judgment in a very difficult case; by the secret affection of the natural Mother to her own child; whence the people observed the wisdom of God was in him to do judgment: this was by a natural sagacity, whereby he was able to judge of things by their causes and effects. In like manner did *Solomon* judge of *Adonijah's* hidden Rebellion, by his tampering about *Abishag* as an over-act that discovered a secret intent in his heart to turn about the Kingdom to himself by his intimation, that the Kingdom of right did belong to him. So did he by a like depth of wisdom, pass such a prudent Sentence upon *Shimei*, which though good and favourable in itself, yet was so warily circumstanced that it became a Trap to take an old Sinner in, and bring upon him the punishment justly due, without breaking *David's* word.

2. Another part of wisdom is to pitch upon the right manner, after the

end

end is discovered ; many a man fails in
 the compassing or bringing about the
 great and main design of his own hap-
 piness and security for lack of this wis-
 dom : He that foreseeeth the evils if he
 doth not betake himself to a right shel-
 ter, may be overtaken therewith, though
 he hath foreseen it : When *Israel* saw
 his wound he sent to King *Jareb* ; so did
Ahaz, but that did not heal or help them,
 but plunged them further into the depth
 of their misery. Suppose we have
 rightly judged of the end, be it an evil
 to be avoided, that may be like to ruin
 us ; or a good to be desired to make us
 happy ; if we take an indirect course,
 for the one or the other, we may get a
 curse instead of a blessing or run into
 a greater mischief than that which we
 intended to avoid : He that makes use
 of lawful means, as one sayes, to bring
 about an unlawful end, doth as it were
 put God into the Devils service, as he
 that does evil, that good may come
 thereon, puts the Devil into Gods service
 both

both which are abominable. True wisdom brings all circumstances into consideration, which are to be weighed in the ballance; and what means, with all circumstances considered is the most proper to accomplish the end propounded is only to be made use of. When the Iron is blunt, wisdom must be had to direct, whether more sharpness in the Instrument, or more strength in the Agent be best to be improved: wisdom must teach men when to answer a Fool according to his folly, and when not. There is a time to speak, and a time to keep silence; wisdom must determine by circumstances, when the the time of the one, or the other is. *Non minus est magna virtus scire desinere quam scire dicere*; Nature teaches all men to do the one, it is wisdom that teaches some men the other. *Hushai* befooled all *Absoloms* Counsellors, and under God was the means of defeating *Achitophels* perillous Counsel, by propounding the unreasonable-ness of the time; which was the

the very hinge on which hung the weight of the whole business which none of the rest discerned but *Achitophel*. Thus a wise mans heart discerns both time and judgment as well the time when, as the matter, what is to be done. If *Rehoboam* could have served the people but that one time, they would in reason have served him for ever.

3. He is a wise man that is cautious to redeem the time, as well as to discern it. The Apostle tells us, *they do not walk circumspectly, as wise but as fools that do not redeem the time*. Time, which is one of the preciousst Talents in our hands can never be recalled when once it is past. *Post est occasio calva*. This is the precipice of Destruction where thousands are shipwreckt because they do not improve their season, but act as if they had time lying on their hands, which is the quickest commodity in the Market of Eternity, for it passes away swifter than a Weavers Shuttle, or the

Eagle through the air.

4. Diligence also denominates a man to be wise ; without that no design or enterprize of moment can ever be carried on. Diligence is a qualification to which many promises are made ; and experience declares it to be a principal part of wisdom: *Therefore sayes Solomon, he that is diligent in his business, he shall stand before Princes, whose to carry on designs of the greatest moment:* This preferr'd *Jeroboam* first to the charge of the house of *Josepb*, and afterwards to be over all the rest of the Tribes. As on the other hand, he that is slothful in business is brother to a great waster; Through the slothfulness of the hands the house will drop through, and so be ruined, as well as if it were pulled down by the hands of foolishness. The vineyard of the slothful is over-run with Thistles and Thorns (which with diligence might have abounded with pleasant fruits) so is the heart of the slothful Professor with lusts of the Flesh.

5. The

5. The prudent man is no changling: He that orders his affairs with discretion, doth not dance up and down like a meteor in the Air, *but his heart is fixed trusting in the Lord*: Those men of old called *Homines quadrati*, that are always steady, resting on their Basis, and not turning and rowling from one side to another; not like quick-silver, running every way, but fixed no where. The reall Starrs that are to lighten the world are alwayes fixed in their own Orb, not like Comets driven about by every new motion from inferiour bodies. *Solomon* advises the Children of wisdom *to fear God and the King, and not to meddle with them that are given to change*; that do *studere novis rebus*, that cannot keep their place; that turn up and down for advantage: They that are unstable as the water were never counted to excel in wisdom, or any other vertuous quality. There is nothing that more directly tends to confusion in Church or State, than for persons of principal place

in either, to shift their station. They that do not study to be quiet, cannot do their own business, unless they abide in the same place and calling wherein they were called.

6. The prudent man sheweth favour and lendeth; It is part of the discretion whereby he ordereth his affairs, *Psal.* 112.6. His wisdom will not let him be slack handed, for thereby he will run behind hand with his great Creditor: As his diligence maketh him take the fittest time wherein to sow his seed early or late, so his wisdom teacheth him so much liberality, as not to sow sparingly lest he reap sparingly; for according to our work shall be our Reward. Wisdom doth suggest to him, that it is better to give than to receive; as the condition of him that lendeth, is better than of him that borroweth to whom the other is a kind of Servant. Prudence did suggest it as an advantage to the unjust Steward to bestow his Goods where he might receive after benefit thereby

thereby, though his unrighteousness did not commend it as a Duty. The Argument that *David* uses to encourage himself and his People to give liberally toward the building of the Temple, was because they were Strangers and Sojourners before God, as all their Fathers were, and their dayes on the Earth were as a shadow, and there was no abiding, 1 *Chron.* 25. 15. As if they had acknowledged, that by reason of the brevity of their lives, they could not perpetually enjoy those things that were in their possession, they did out of meer devotion and piety consecrate the same to him from whom they had received all their Wealth and Estate, who they knew out of his meer bounty would requite them with eternal life and glory; there is no abiding of our time upon the earth nor of our riches in our hands, which may take them to their wings, and Fly away as a bird toward Heaven; therefore wisdom teaches them to give while they may. So also on the same ground

his Son *Solomon* advises to give to the poor, which will prove but lending to the Lord, who will liberally repay.

7. Wisdom makes men deliberate, advised in their actions, sedate and composed in their spirits; with the well advised there is wisdom: They that do things over hastily, may have too much time to repent afterward. *A man of understanding* saith *Solomon*, is of an excellent spirit, the Hebrew is, of a Cool, i.e. Sedate, Composed temper, not too much over heated with the fire of Anger: *Be not hasty* saith he also, to go out of the presence of him who hath power to do what he pleaseth. *David* was too sudden in his determination about *Mephibosheth* case; thou and *Zibah* divide the Land, before he had taken so much time as to hear the allegations on either side: *Audi alteram partem*, i.e. hear the other side, was a maxime of wisdom in antient time. So was that also, *Secundæ cogitationes sunt meliores*, or second thoughts are better; *David* had leisure enough afterward to
repent

repent of his sudden, rash command to *Joab* to number the people. The next or shortest way to the end is not always the best and safest. It is better sometimes to march about to gain the wind than to fall directly upon the Enemy, as *David* at *Baal-Perazim*.

So 'twas said *Charles* fir-named the wife, King of *France* overcame our *Edward* the third by Policy and Deliberation, which his Father could not do by all his power.

8. Wisdom teacheth men to govern their passions : our passions both of love and hatred are violent, and must be restrained, else they may endanger the whole man. *Solomon* calls them Fools, who suffer anger to rest in their bosom. He that lets the Sun go down upon his wrath, may belike to have the Devil for his Bed-fellow, saith one. *Samson's* violence in his love, makes him lose his life and his liberty in the issue, many do by their Souls as the Mariners did by their Ship wherein *Paul* sailed ; for so losing

Rudder bands of Reason they spread the Sail of all their power and endeavours, and to commit themselves to the winds and waves of their passions, which violently drive them upon the Rocks or Sands, where they suffer Ship-wreck of all that is Embarked. *Abigail* who had been the prudent Wife of a rich Fool, wisely reproveth *David* for his passion, who at other times was counted wise as an Angel of God.

9. Wisdom makes men humble and lowly of heart, in imitation of him in whom are hid all the Treasures of wisdom, as well politically as spiritually; for so our Saviour convinces the Pharisees of their folly, as well as pride in taking the uppermost seats at the first hand as they come into the Feast; whereas if they had wisely taken lower Seats at first, they might with honour have been advanced, whereas afterwards some of them were forced with shame to give place to their betters; Wise men cannot but see great reason to be humble, be-
cause

the cause a double promise is annexed thereunto ; both by being advanced by God himself, and of being taught by him also. Therefore seeing God himself hath made humility the way to honour, he is not a wise man that shall refuse to walk therein. A poor and wise Child is preferred before an old and foolish King, that is too high to receive an Admonition. A wise mans head will never be broken by a reproof. Out of the Prison the wise *Joseph* and *David* cometh to Reign, when he that (may be) is born Heir to a Kingdom, becometh poor by his Pride, as did *Absalom* and *Amaziah*.

10 Wisdom makes men confident and bold, as well as Righteousness ; because they trust in the Lord, and build upon the sure Foundation of his Word, who is the Rock of Ages. Hence are they called wise Builders that build on this Foundation, as they are also called wise Virgins, that lay such foundation of their hopes, as will bear them up in times

times of greatest dismaying, for such shall not be afraid of evil tidings, because they are fixed in the truth, trusting in the Name of the Lord.

If these be properties of a prudent Man, the greater must their loss needs be who have lost a Commander, Counsellor, Companion, Husband, Father, Friend or Benefactor so qualified; which losses God sometimes brings upon an unthankful World to punish them for ingratitude; and upon his people to teach them to live by Faith, and not to lean upon broken Reeds of humane wisdom and power. God doth not need the wisdom of a *Solomon*, or counsel of an *Achitophel* or policy of a *Machiavel* to govern the World by; although he doth sometimes diffuse here and there more radiant beams of that excellent quality to make others imitate their Examples and Virtues.

It still may be an enquiry, a virtuous or prudent Man or Woman, who shall find their price is about Rubies, for wisdom

dom is Gods special gift, not an acquirement of our own endeavours, therefore we must ask it of God.

USE, See what cause of lamentation is before us. We have been sadly bereaved of Men of such Worth, as is expressed in the Text; many of excellent endowments in other respects, are yet great strangers to Prudence, which is a lamentation, and should be for a lamentation. There are but few men born into the World in any age, in whom all these desirable qualities are eminently met together, And none in these parts of the World (if that be not too great a word to say) in whom so many, or more of such honourable endowments were joyned together in such a degree. The greater is our sorrow who are now met together to solemnize the Funeral of a person of so great worth, enriched with so many Excellencies which made him neither live undesired, nor die unlamented, nor go to his Grave unobserved. Former Ages of the World knew not how to bestow

flow Elogies high and large enough upon those, whose wisdom transcended the reach of ordinary Mortals, or whose Heroick and worthy Acts, either in time of War, or peace rendred them so useful and beneficial unto others. Hence *David* call'd upon the Daughters of *Israel* to weep over *Saul* and *Jonathan*, who clothed you in Scarlet: with the like lamentation doth the same *David* lament over *Abner* the Captain of the Host; *Is there not a Prince and a great man fallen this day in Israel*, so in a sense may it be said here, *A great man is fallen in our little Israel*. And *David* himself while he lived, was honoured as the Angel of God for his wisdom; although his exequies were attended with a less degree of mourning; because of the illustrious Wisdom of his Successour that began so early to appear to the dazzling the eyes of all beholders, before his Fathers Sun was quite set.

The Globe of the natural World made up of Heaven and Earth, is a fit resemblance

blance of the state of the Moral, or Rational World, and the transaction of Affairs therein, where some men are as far exalted above others, as the Heaven is above the Earth ; for what makes the visible Heavens so conspicuous, and glorious above the opaque dark body of the Earth beneath, but the bright glittering Stars with which it is bespangled, some of which are continually setting beneath as others are ascending above the Horizon ; yet may it safely be said, that if all the Stars of the first magnitude were withdrawn, Heaven it self would be a less glorious Orb, compared with what now it is ; even so would the sphere of this lower World be far less desirable, if it were not enlightened with some radiant Lamps much brighter than others ; so far do some Stars excel others in Glory.

The Saints compared with the rest of the World ; are as the Salt of the Earth, the Lights of the Firmament, the *Pillars* and *Shields* of the Earth.

They

They are the Salt of the Earth, that keep others sweet, and preserve the World from Putrefaction. Some mens Souls, as one saith well, serve only for Salt to keep their bodies from stinking, and corrupting, which they presently do, as well as their names, as soon as their Souls are expired ; but the righteous and the wise are a sweet Saviour both living and dead, and their memory shall be blessed : Their very lips are as a tree of life, and *as well-springs* of living water, that reveive the *Spirits* of those they converse with. They are the choice and excellent ones upon the Earth, and keep up the honour of others where they live.

They are the lights of the World, that enlighten others by the light of their wisdom, and refresh them by the lustre of their holiness. Every particular Christian may have light enough for himself in his own Family ; As a Torch or Candle end, that may suffice to guid himself in his own station and family, but

but these are as *Stars* in the firmament of Heaven, that give light to the whole Orb of Church or State where they are placed.

They are as the *Pillars* that bear up the Fabrick, and support the whole Building: every particular person may be of use to fill up the sides of the building, or as Artifice to adorn the outward surface thereof; but they are of far more choice and excellent use that serve as *Pillars*, to bear up the weight of the whole work, without which all would presently fall to the ground; As hapned in *Ely's* and *Saul's* time, when the Earth and the Inhabitants thereof were dissolved for want of some to bear up the *Pillars* of it. And so likewise are they as *Shields* of the Earth, as the Chariots and Horse-men thereof to defend it: the common People without Leaders, are but as sheep without a Shepherd, ready to be devoured by every Enemy that appears. As may be seen by the Kingdom of *Judah*, which flourished and pro-

prospered well all the dayes of *Jehoiada* but presently after his decease, a small company of the *Assyrians* destroy an huge Host of them, when like an headless Multitude they come to engage with a small Army of their *Adversaries*: Such Princes as was *Joash* destitute both of wisdom and courage, like the Bramble, as soon as the Oak, under which it grew up, was removed, was blasted by every Storm that surrounds him. This made *Solomon* conclude that wisdom is better than Riches, or them weapons of War, when a poor man by his wisdom can save and deliver the City from out of the hand of a Mighty King that encamped against it. Thus Wise men are not only the stay and staff, the safety and security of a People, but they are the Honour and Ornament of their Countrey, like the Jewel of the King, which though of Gold, yet receives all its lustre and beauty there-from.

Concerning the *Gentleman*, whose *Funeral Obsequies* were lately celebrated amongst

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amongst us, not to say more than is convenient to prevent emulation in them that are surviving. His Parts and Abilities were well known amongst those with whom he lived, and might justly place him among the first three, having indeed many natural Advantages above others for the more easie attaining of skill in every science.

It may without flattery be said of him as the great Orator *D. H.* said of *Hugo de groot* of *Holland*.

*Natura quæ prius Nutricia erat
illi mater fuit.*

Nature which is. *Nutrix obstetrisque omnibus*, yet acquaints many of her Offspring with hard labour and study, and great pains, to search and beat out things, and some are forced to break their teeth, before they can break the shell, and come at the Kernel, while she is more propitious to others, as her Favourites, that by the strength of their
M reason

reason, and quickness of their parts can see through every thing at the first dash, as the genuine Children of their first Father, who could at the first view discern the intrinsical being of things, and creatures; and accordingly impose suitable Names upon each, while others must own that with great sums, *i.e.* much labour and skill they have purchased that skill, as the Captain of the Castle in *Jerusalem* speaks: His Military skill some years before his death advanced him to the Conduct and Command of the whole, which he was able to have managed with great exactness, yet was he not inferiour in other Sciences: And as a good Souldier of Christ Jesus, he had attained to no small confidence in his last conflicts with the King of Terrors, being not afraid to look Death in the face in cold blood, but with great composedness of mind received the last Summons: For though he was followed with tormenting pain of the Stone or Strangury that pursued him to the last

he

he neither expressed impatience under those grinding pains, nor want of confidence, or comfort from his first seizure; yea such was his earnest desire to be discharged from his Warfare, that he could not be perswaded to say. Amen to the earnest desires of his best and nearest friends for recovery from his present sickness, or for continuance of life any longer: As was said of *Frederick the Palgrave* of the Rhine, who told his Friends, that came about his sick-bed, *He had lived long enough for them on earth, it was now time for him to live to himself in Heaven.* So having fought the good fight, run his Race, and finished his course; he quietly resigned up his spirit to God that gave it. *Blessed are they that die in the Lord, for they rest from their Labour, and their works follow them.* His last thoughts and endeavours were for the good of the publick, as may be seen by the *Irenicon* now lately found amongst his Papers, which it is thought would be too much ingratitude to with-

hold from the view of all any longer.

If after his death he should meet with that which is common to other men of wisdom and worth in the world, to be traduced, and hardly censured, it would be no wonder. Sore eyes cannot bear the light: Men of corrupt minds and manners are most forward to oppose the truth and its assertors; to say he was without infirmities, was to say he was not a Man, for there is no just man that sinneth not; yet as they say of natural Physitians, their Errors are buried in the Church yard, though their Cures are written with the beams of the Sun: if he as a Physitian of the state in course had any skill above others, let none envy him the honour thereof: if he ever committed any Errors, let them be buried with him in his Grave, as in a Sepulchre of oblivion. *The memory of the just shall be blessed, who only of all others are ascended out of the reach of Fate and Corruption.*

Ult. Let all hence learn, seeing all
forts

sorts of persons are like to be taken a-
 way out of this world, sooner or later,
 to be ready and prepared for such a
 change: when that time is once come,
 at which we must all go to that place
 whence we shall not return, it will be to
 no purpose, to linger or delay, as *Lor*,
 who was loth to go out of *Sodom*, or to
 say with *Hezekiah*, *we are not ready*;
 Death the King of Terrors who holds
 his assignment more certain than any
 other Monarchs, will have no denial
 when he comes with his Writ of *Habeas*
Corpus: happy will all they be who then
 have their *Quietus est* granted them, and
 Sealed in the Court of Conscience. Time
 or rather Providence that orders it, is
 truly said to be the Mother of all things,
 in whose fruitful Womb they are all
 conceived, both persons, events, and
 actions, that now are upon the stage, or
 ever were, or shall hereafter be; And
 what ever is conceived there, will surely
 be brought forth in its appointed season;
 And therefore as the birth of all sorts

of persons that are at any time brought forth into the World, had their original conception there ; *in thy Book* (saith David) *were all my members written*, which in continuance were fashioned, when as yet there was none of them, so also is their death and dissolution written there, which shall fall out exactly in the season fore-appointed of the Father, who hath all in his own hand : And when one Generation is gone off, another Generation is coming, yet the same stage ; and when they have acted their part, they must all in like manner withdraw, and give place to them who are to succeed : The Righteous, and the Wise, and their Works, are all in the hand of God, as Solomon tells us, *Eccles. 10. 1.* that is, as our Interpreters give the sense of it : The persons of the best, and most prudent men, are not in their own power, or at their own disposal ; but are guided by a Divine Providence, and by a secret, invisible, and unpreventable direction from above, *by him who worketh all things according*

ing to the counsel of his own will, ruling
 them by his powerful, though sometimes
 secret, and invisible Government: Our
 works are transient things, and as they
 come from us, seem to vanish away, and
 to be no more; they are quickly out of
 our hands; but they are alwayes in Gods
 hands, and written in his book; he re-
 serveth them unto the time of Retribu-
 tion, and keepeth an exact Record, and
 Register of them, so that no one of them
 shall be unrewarded; Men cannot do to
 us, or dispose of us as they will, neither
 can we dispose of ourselves as we please;
 but he who is wisest, and knows what
 is best for us, and what uses we are fit-
 test for, doth, as it pleaseth him, order
 both our persons, our times, our places,
 our callings, our work and our wages,
 as may be most for the glory of his
 Name, whose we are, and whom it is
 our happiness to serve in whatsoever sta-
 tion he shall be pleased to place us in:
 all our care and solicitude should be to be
 faithful and diligent therein, that when

our Lord shall come, we may be found
so doing.

Hezekiah in his solemn Song of
Thanksgiving after his recovery, com-
pareth mans life to a Web in the Wea-
vers Loom, *I have cut off as a Weaver my*
life, Isa. 38. 12. The Weaver is forced
oft times to cut off his Web, before it is
finished, for want of matter to weave
it up to the end of the Warp, or by
some other occasion. Frail men too oft
cast their designs in a larger and more
spacious mould than was ever yet gran-
ted to any Mortals; and purpose this
day what they will do many years,
hence whereas they should consider the
time is short, and therefore should so set
about inferiour things, as not to be hin-
dred in the managing things of the high-
est nature, such as are the concerns of
the other World: while they are in the
Loom of life, their care should be to
make good stuffs, for every mans work
shall be tried, and nothing but what is
perfect will pass for currant in our last
account

account, and be accepted of God. To
 build Hay or Stubble upon the true foun-
 dation, will be to our loss. Let our
 works be such as are wrought in God,
 and then we need never be afraid to give
 up our account. Such they are only,
 that will follow us into the other world,
 and for the sake of such only will they
 be declared blessed that die in the Lord.
 These are the only ground of that hope
 which makes Christians not to be asha-
 med. I have not so lived (said one of
 the Antients) that I am ashamed to die;
 Another amongst our Modern Divine,
 with a little alteration, repeated the
 words, *I have not so learned Christ as to
 be afraid to die.* The two great works
 of a Christian, are Faith and Repentance;
 By the one we receive life from God, and
 a principle of new obedience; by the o-
 ther, we return all unto God again, by
 love, and an holy life. Those that are
 clear in either of these (for they are
 both inseparable twins and companions
 in the state of the new life) need never
 be

be afraid to appear before their Judge: You that are Souldiers, know the last Enemy you have to conflict with is death which you can never overcome but by Faith in him who overcame both death, and him that hath the power of Death that is the Devil. And that Faith which is sincere, will alwayes work by love, and manifest it self by the fruits of Repentance and exercise of a good Conscience.

This was the ground of *Paul's* rejoicing: the testimony of a good Conscience, which made him so careful to maintain a Conscience void of offence both toward God and man; the thought of this will be the best preservative against the corruption and temptation of this evil World. *Turpe quid ausurus te sine teste time.* This will be the *murus aheneus*, which none of our infernal Enemies will ever be able to scale. This is the only Armour of proof, which none of the Adversaries Darts will ever be able to enter. He that hath not the Breast-plate

plate of Righteousness, as well as the shield of Faith, will never be able to stand in the last conflict. There is nothing more scandalous to the Christian Name, than the timorousness of its Professors, when they come to die.

Is it not a shame and dishonour to him whose followers they pretend to be, or really are, that meer Heathens should out-do them in that point.

Some of them could say, *Dulce & decorum est pro patria mori*. The Souldier takes his life in his hand; and the Mariner places it in the Planks of his Ship or other brittle Vessel, without fear of death or danger, upon no other encouragement, than of fading Honour, or uncertain wealth: why should they that fight under the Banner of Christ Jesus, or are embarked in his Cause, be more afraid to die? who may be assured to come off with honour and safety at the last, and arrive at the Haven of rest and eternal happiness in the close of their lives.

The

The Heathen Philosophers and Souldiers also, were generally in the dark about the Resurrection, which hath alwayes been one of the Articles of the Christian Creed : For so saith Seneca in one of his *Epistles Cogite mimus nos cito eo perventuros quo alios per venisse mæremus & fortasse sui modo sapientum vera famasit*) *recipit quem putas periisse, premissus est.* Endeavouring to comfort his Friend upon the death of a near Relation; *If only (sayes he) the report of our wise men prove true, that there is a place to receive us after death; he, whom you lament, as if he had been lost, is not quite gone, but only gone before, to take possession of Eternity, till his surviving Friends shall follow after.*

Yea, the followers of that cursed *Imposter Mahomet*, are ready to upbraid poor tearful Christians; who have a saying, *That if the Christians had the same Opinion in their hearts, which their Books are full of, they would not be so a-*

fraid.

fraid of Death which is the only way thither.

We cannot be clothed upon with life and immortality from above, till we be unclothed of this mortal flesh we carry about with us :

The House of this Earthly Tabernacle must be dissolved, and taken down, before we can be possessed of that House not made with hands, which is eternal in the Heavens.

Death is but a Sleep unto the Righteous, which puts us upon a little intermission of our labours, till the time of refreshing, and the day of general Redemption shines forth.

The wise Heathen of old have usually made Sleep the image of Death, but with them, the similitude holds not so exact a proportion as with us Christians, because of their Ignorance, or at least their uncertain hope of a Resurrection, and Blessedness of a future life.

fraid

By motion and action we may understand life; there is a defect of these, while the Senses and bodily Organs are tied up by the bonds of sleep, and lie as it were buried for that while; but when the morning Sun hath driven away the dark shadow of the night. That Vigor, which was not lost but intermitted, as one saith, *return again*: in the mean time the soul which hath a power not depending on the body, performs the Offices of both times, so when the term of this mortal life is come, the body lies torpid and unactive for a time, rendring its parts to the original dust; But wait till the great day shine forth, then it will appear the body only rested for a time which seemed lost. And sayes the same Author, *It seems a sufficient benefit of an earthly death, to be put out of danger of sinning any more.*

Another says, *It is for want of integrity in Religion, and right understanding that men by so much labour and anxiety of spirit, endeavour to adjourn what nature hath allotted*

allotted for every one in general, without ex-
 ception of any thing upon the Earth, which
 is endued with life. Such considerations
 as these the dim light of nature may
 suggest to arm us against the fear of that
 our last enemy: yet *Philip de Comines*
 reports of *Lewis the 11th.* a great and
 politick King of France, how he com-
 manded his Servants, *That if he were in*
danger of death, they should only move him
to confess himself, and dispose of his Con-
science, and not sound in his ears the dread-
ful word Death, which notwithstanding he
was forced often to hear, and patiently to
bear in his last sickness, by the Tyranny of his
Physitian of whom he stood in awe: But
real Christians, who with the Apostle,
can say, for them to live is Christ, will
say, for them to die is gain. Illius est nolle
mori, qui non vult ire ad Christum. It was
 an excellent saying of *Bucholzerus*, one
 of the German Divines, in his last sick-
 ness, *In cognitione Christi vivere pulchrum,*
mori pulcherrimum; and that to live ho-
 lily was the only way to die happily.

To

To conclude, seeing nothing is more certain than that God will sooner or later take us all away from hence, let us labour to be alwayes ready against the time when our Lord shall return from the Wedding. *Incertum quo loco expectat te mors, ergo omni loco expecta tu mortem*; seeing it is uncertain in what place Death waits for thee, do thou in every place wait for death. Once an Heathen said in contempt of Death, in comparison of an indignity offered him, *Mors nobis pro remedio data est, vita pro supplicio*; much more may Christians say so.

Twas said of *Julius Cæsar*, the first and famous Emperour of the *Romans*, that he would never let any of his Souldiers know when they were to dislodge, or march away, because he would always have them ready. The like Command have all Christians received from the Captain of their Salvation, alwayes to have their loins girt, and their staves in their hands, *to watch and pray that they enter not into temptation*, because they know

know not at what time they will come,
 who have power to require our Souls of
 her. *In vita vigilant justi, ideo in morte*
dicantur dormire, said *Austin*, i.e. The
 just do alwayes watch during the time
 of this life, Therefore in death, they are
 said only to sleep. Watching is the po-
 sture of the Christian Souldier. What
 can be more dreadful than to be found
 unprepared, or unprovided at the last
 Summons? And as another speaks,
Quid facies anima miserabilis? quate ver-
tas? comparere erit intolerabile, latere
impossibile. That soul must needs be in
 a miserable plunge, that shall find it
 as impossible to ly hid, as intolerable
 to appear. The only way to die hap-
 pily is to live holily. They that have
 been careful of the one, need not be a-
 fraid of the other: *Difficile est hominem*
exuere, said one: For when we cease
 to be men, we shall begin to be as An-
 gels. Therefore as *Lot* welcomed those
 heavenly Satellites, that were sent to
 take him out of *Sodom*, before it was

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destroyed

destroyed, so should we entertain those
 Messengers, whose business only is to
 take us out of a miserable and sinful
 World, and translate us into the place
 of Glory. *Speranti grandia mediocria
 sunt ingrata*: All things tend to their
 center. " The stones tossed from the
 " Earth, borrow wings to their weighty
 " nature to descend beneath, where they
 " have their look. Rivers are touched
 " with amorous curiosity to revisit their
 " Mother the Sea. The pyramidal
 " flames of fire witness they burn, but
 " with desire only of joyning themselves
 " with their first beginning. Heaven
 " is our center, why should we not be
 " ravished to be there, to joyn as Atoms
 " to their unity; as rayes to the body of
 " the light? To shew us the way from
 " aloft, those Torches of the night gal-
 " lantly shews us their twinkling baits:
 " They shine not to us but to shew us
 " the way of their azure vaults as be-
 " ing the only place of our repose,
 " *Manchester al Mondo.*

It is matter of complaint with the Prophet *Isaiah*, *That the Righteous perish and no man layes it to heart, and that merciful men are taken away, none considering that the righteous are taken from the evil to come;* peradventure in those times men need for piety, and vertue were taken out of the World, as a presage of approaching evils, from which God would exempt those his faithful Servants: yet is it added for their comfort, that they shall enter into peace, resting in their beds; for as their Death is called a Sleep, so are their Graves likened unto Beds, in which perfumed with the Odours of their Saviour merit, they rest in quiet till the great day of refreshing come.

E I N I S.

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.

Irenicon,
OR A
SALVE

For *NEW-ENGLAND'S* Sore.

By *Major DANIEL DENISON.*

Printed in the Year. 1684.

TRINICOL

OF A

SALVE

FOR THE TREATMENT OF SORES.

BY JAMES DUNNELL DENISON.

Printed in the Year 1834.



To the Reader,

THe Excellency of the work of making, or maintaining peace may be gathered from the great reward promised by our Saviour to all such, that they shall be called the Children of God: And although it be a Duty principally incumbent on the Counsellors and Embassadors of peace, yet such is the necessity thereof oft times, even in the best times of the Church that may encourage any one, and discourage none that may have an opportunity of dealing therein. It is recorded of old, that not only Bezaleel and Aholiab attended to the work of the Tabernacle, who were immediately inspired, and called of God to that service, but that all who were wise in heart willingly offered themselves thereunto: on which considerations, it need be the less wondred at, that the Worthy

To the Reader.

Gentleman, who Penned the following Essay, applied himself to such a Service, for promoting the peace of this our Jerusalem, Although his proper Work and Imployment lay in another Spleare. Holy David himself that was a Man of War, and expert in that Service, famous for his skill, and success therein, makes this Declaration for himself; That he was for Peace, though others when he spake, were for War. And indeed they were commanded of God to offer terms of Peace to the worst of their Enemies (all save the Cananites that were under the Anathema) before they enterprized a War upon them. Great have been the mischiefs and miseries of Dissention and Strife in the later, as well as former Ages of the Church, which oft times have ended in a kind of War: As in Germany the controversie between the Lutherans and others, about the Lords Supper, was called Bellum Sacramentale: Every one having a share in the common Bottom, whereon we are all Embarqued; it is great pity any endeavours should be omitted to
pre-

To the Reader.

prevent a Shipwreck. They who being advanced above others by the eminency of their Wisdom and Experience, as well as by the Dignity of their Places, have a peculiar advantage above the rest to foresee Dangers approaching, and cannot do a better service to their Neighbours, than to give them timely notice of the evils impending, and of the surest wayes to prevent them. He must need be very dull of understanding, who doth not observe how in our Constitution, Difference in Church matters are like to have no small influence upon our Civil Affairs; especially when it is ready to come to siding and making of Parties. Paul tells the Corinthians, while one says he is of Paul, another he is of Apollos, they are carnal, and walk as men. It is a too apparent symptom of a spirit of Dissention prevailing, when men are denominated, or known by others to be of this or that Party, although they should not so speak of themselves.

As for the manner of handling this Subject, by the Author, If the Writings of
very

To the Reader.

Very learned and judicious men treating thereof, be consulted withal, it will appear that he hath as discreetly laid open the malady growing upon us, and laid down as exact, and compendious a method for a suitable Medicine, as any other that hath meddled therewith. It was the Observation of Solomon the wisest of men, and seconded by the experience of all future times, that only by Pride cometh Contention, as it is written by a very learned Pen: And that emulation about wisdom, wealth and holiness have put the whole Earth into combustion. This is the root of bitterness to all other evils of self-love, malice and envy, of all which Covetousness is an inseparable companion: and is either chief in the first enterprize, or over-rules in carrying on all wayes of commotion. A Disease when first discovered, may easily be cured, as Physicians tell us. If that be our case at this time, the Receipts propounded in the ensuing Discourse seem very proper; and if seriously applied, may with Gods blessing be a great help to bring a sober people into a meet

To the Reader.

meet posture, for obtaining the desired blessing of Peace; which the God of all Grace, grant unto this poor People, which have with great cost, labour and hazard travailed so far to enjoy: It is the Apostolical Blessing, to them that are of one mind, and live in peace, That the God of Love and Peace shall be with them.

Irenicon



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Irenicon.

FOR the Divisions of *Reuben* were great thoughts of heart; The manifest Distempers in our *Israel* cannot but affect the hearts of all her Children, and call for present help: shall Desolation and Destruction the unavoidable consequents of such Divisions come upon her, and shall none of her Sons that she hath brought forth take her by the hand to guid her into the wayes of her peace? is the Disease incurable? is there no Balm in *Gilead*, is there no Phisitian there? I am no Practitioner in that Art, but that ardent affection which opened the mouth of the Dumb Child to the saving of the life

life of his Parents, hath drawn from me these rude and simple Proposals which if propounded according to Art might be sanative and healing: I would not be an *Emperick* though short of a Physitian. I had rather be accused to want skill than good will to help in a Case so dangerous; want of leasure and ability may secure you, I shall not be tedious: what I have to offer to consideration you will find under these Heads;

1. What our present Maladies are, intended in this Discourse.

2. What might be the Occasion thereof.

3. The Danger.

4. The blameable Causes.

5. The Cure.

1. The Distemper (if my Rules fail me not) is originally a *Cathexie* or ill-habit of the Body, the Spring and Fountain

tain of many dangerous Diseases and lethal symptoms which if arising from the constitution, the cure is hopeless, if from external Accidents (though dangerous yet) not remediless.

Among the manifold symptoms of this Disease, I apprehend none more threatening our Dissolution than the sad and unreasonable Divisions about matters of Religion, in which I include not the *Quakers* nor professed *Anabaptists*, but shall confine my Discourse to those that call themselves *Independents* or *Congregational men*, and those that are called by them *Presbyterians*, supposing that an union or reconciliation between these parties, would restore the Body to an Athletick plight, and enable it without the help of Physick, to master or expel the other peccant Humors, *sed hic locus lubricus & difficilis*, I hope it is no *Noli me tangere*, though it will not bear rough handling, yet there must be some search at least with a Ladies hand, if we desire a Cure.

The Differences between the parties abovesaid at least as they are scattered in the breasts of individual men (for it will be hard to find a company agreeing in the same) are in general about the external Order and Regiment in the Church, and Administrations therein, agreeing not only in all Doctrinal Points, but in the same manner of Administrations in all the Essentials of Order ; The particular differences may be referred to two Heads, (1.) The *References or Relations* our particular Church hath to other Churches, as to Councils, and Communion with each other, and the Members of each other. (2.) Relating to the exercise of Rule within the Church it self.

Those that are now called *Presbyterians* (by others formerly called *Independents*) do in the *Points* aforesaid own and acknowledg what is delivered in Print by the Pious and Learned Mr. *Cotton* (in his Book of the *Keys* as I take it) in his distinction of power of Authority,

authority and power of interest (and ex-
 emplified by the instance of a Judge and
 Jury) and making association of Churches
 an Ordinance of God, and in refer-
 ence to Synods what that Reverend
 man hath delivered in his Apologetical
 Preface to Learned Mr. Norton's Book;
 in answer to *Apollonius*, and what the
 said Mr. Norton hath in these very mi-
 nutes and particularities returned in an-
 swer to the said *Apollonius*, as the mind
 and judgment not only of the *New-Eng-
 lish Churches*, but of the whole Congre-
 gational way, in the particulars afore-
 said, they have not only the two Cham-
 pions abovenamed, but a whole cloud
 of Witnesses, as appears by the Platform
 of Discipline, laid down by the Synod at
Gambridge, in the year 1647. and ap-
 proved by the General Court, and in
 the answer to the two Questions, about
 the Subject of Baptism, and Communi-
 on of Churches, by a Synod also at
Gambridge; as also in the answer to Mr.
Dury subscribed by all the Elders at least.

of this Jurisdiction.

They which call themselves *Independents*, and differing from the other in the points aforesaid, seem not to be of one mind; some denying they are bound to the directive judgment of a Council, some larger, some streighter, as to the extent of other Churches; some affirming the Power and Rule of the Church is in the Brethren without the Elders, and that the Elders, except in Preaching and Administrations of the Sacraments, calling of and Moderating in Church Meetings, have no more authority, than any particular Brother, though this will not down with every palate, yet on these dissenting from those they call *Presbyterians*, and at some times by-named from their Leaders, and Apostates from their first Principles, and are by them repaid with the surname of *Brown, Morellius*, and both pretending to the Congregational way, but not agreeing what that way is, *Hinc ille Lachrimæ*, This is our sickness.

2. The

2. *The Occasion.*

2. A wise man excusing himself why he could not follow the antient Fathers (as they are called) in all they delivered, faith, he did believe, that which they joyntly and calmly delivered, as the received Doctrine; but he could not receive every looser or ungirt expression, nor all they delivered, in heat of opposition and dispute, in defence of the Truth against Errors, a very venial offence, though not without danger; the valiant Captain by overcharging endangers himself and may bring a mischief to the whole Army; our Leaders without diminution to their great worth were but men, and many of them unacquainted with the practise of this way, sufficiently experienced in their sufferings and pressures under the Episcopal way, they might by some less distinct expressions, occasion some of their hearers to mistake their meaning; not only those that before their coming

hither had imbibed the Principles of separation: but even others of honest Principles, who could not but willingly embrace power and authority (that they never before dreamed of, *Quis nisi mentis inops oblatam respicit æschyn*) to be put into their hands immediately from Christ: and was necessary and safe for the preservation of his Kingly Government: modest men refuse not the honour due unto them, and are not willing to have that just power which is their right, wrung out of their hands; But have not these men mistaken their Teachers? have they led you into these persuasions from whence some of themselves are fallen? we must do to others as we would be done by, we would not be charged with words spoken more laxly, and as it were by the by: Neither would we take it kindly if upon consideration we seriously and solemnly declare our minds to the World under our hands, we should not be believed, or at best be charged with contradiction; possibly

sibly it may be said they practised not according as they now profess; they were not bound: affirmative Precepts do not bind *ad semper*, their candor, forbearance to others, fear of disturbing the Peace, hope of gaining different minds, prevailed with them to a condescension in practice, whereas had they attended their own Principles they had saved us this trouble, forgive them this wrong.

3. *The Danger.*

3. Where there is contention there is every evil work: Division in the polittick, is as a wound in the natural body, *Solutio continui*, which unless healed as the Artists speak by the first intention, will come to suppuration, and that in the nobler and Vital parts produces inflammation, and other deadly accidents: it is not our fingers that are cut, or feet surbated; they are not Hereticks we complain of, it is thou my familiar friend; it is the vital part of *New-England* that

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are and will be engaged in this conflict; a man without Spectacles may see the lamentable influence this sickness hath in all our common concernment in Church and State, in Town and Field;

The Distemper that is dangerous to an Athletick, is mortal to a decayed body; are not gray hairs upon us? are we not past our Meridian? is not our Sun past the Tropick? and are not all motions the swifter the nearer they are to their period? the Physitians tell us that old age is a sickness, and are not we *senio confecti*? are not decays upon us? have we not lost our best blood and spirits? where are our *Winthrop, Dudley, Cotton, Hooker's, cum multis aliis*, the *Shamgars* that singly could have made head against a whole Host; and good *Wilson*, whose Faith and charity would have been a Sovereign *Alexipharmacum* in our contagious distempers.

Our Divisions in these matters, verifie the predictions of the *Bishops* and *Presbyterians*, that we would not agree, must moulder

moulder away, not having, or not acknowledging any way to determine our differences; will justify them in their steadiness to their way of order, though with some defects in it, because no other can be agreed on: all this to the scandal of our Profession, and the dishonour of God.

Lastly, As for the present it renders the place undesirable to any godly heart, so it exposes us to the utmost hazard of the loss of what we desire to enjoy, many expecting but a breach wherein they might with more facility enter upon us; and then *Tros Tyriusve mihi nullo discrimine habetur*. Such Congregational men, and such *Presbyterians* will be esteemed alike. I conclude with the indubitable Testimony of the truth it self, *A Kingdom divided against it self cannot stand*, En quo discordia cives perduxit miseros?

4. *The Causes.*

4. Omitting the just and righteous
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hand

hand of God, who for the punishment of our wantonness, and abuse of Liberties, and other Evils, hath sent a fire from *Abimelech* to devour the men of *Shechem*, and a fire from the house of *Shechem* to devour *Abimelech*: I shall mention two blameable efficient causes of our Malady, the one without us, the other within us.

1. We need not make search for a *Jesuite*, the Authors and Fomenters of Discord in the Christian World, their Father and Master, the arch Enemy of Christ and his Church needs no such subordinate Instruments, to work his own ends in our ruine, being warned, we should not be ignorant of his devices; what the red Dragon cannot effect by force and violence, the subtile Serpent will attempt by deceit. Woful experience convinces us, what he effected by the one upon our first Parents, and what he attempted most impudently upon the Son of God, our blessed Saviour, both wayes, by *Herod* and immediately

diately by himself is well known with the same rage and malice, hath he in all Ages prosecuted the members, as he did the head, he goes up and down seeking whom he may devour, the Scripture saith it, and experience of all ages do witness, the Man Child was no sooner born, but the red Dragon stood ready to devour, but failing in that attempt, and finding the blood of the Saints was the Seed of the Church, he soon betakes him to other Weapons, by sowing Errors, Heresies, Divisions and Discord, by which means driving the Woman into the Wilderness, he became *Dominus fac totum*; and who is like to the Beast? and all the World wandred after him: since the Reformation, what *Cæsar* could not effect by force, viz. divide the *Protestants*, he wrought by his cunning, under the Names of *Lutherans* and *Calvinists*, the latter how he hath subdivided, *animus meminisse horret*, is too well known; that one of these parties should again multiply the division, cannot be
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sufficiently bewailed; nor effected in *New-England* (after so much experience the persons now litigating have had of the piety and faith of each other, the *Cananite* and *Perezite* being in the Land) without the impulse of Satan, who having had his Throne here for many ages past, will not easily be dispossessed, but will vent the utmost of his rage, policie and devices to recover his hold, and avenge himself of those that go about to disturb him, and erect a Kingdome opposite to his; It cannot be forgotten how subtilly and forcibly he assaulted us, by the *Antinomians*, commonly called *New-Opinions*, and that when we were in our full strength and vigor, how hardly we made good our ground, though led on by skilful and learned Leaders; yet could not come off without loss, the Trophies of which victory, he hath erected within our view, which yet remain (*Proh Dolor*) to the shame and scandal of our Profession; after that he hath most incessantly alarmd us of the first by the

Gortonians, *Mugglestonians*, and other *Elves* and *Hobgoblins*; but since more silyly by the *Anabaptists*, and more violently by the *Quakers*; and lastly, but not less dangerously (because within our very Bowels) by our dear Friends, Brother sharpening his Sword (bitter words) against Brother, now *Presbyterians*, *Semi-Presbyterians*, *Apostates* on the one side, *Independents*, *Seperatists*, *Morellians*, *Semi-nabAaptists*, and less offensively *Anastates* on the other side; brave sport for Satan, whose design is to ruin us thereby, who loves to warm himself by the sparks of our fire; as one saith, *shall we conspire with Hell, and be Legionaries to the Prince of Darknes?* Be not ignorant of his Devices.

2. The Cause within us is in general our corrupt natures; we must acknowledge, our Father was an *Amorite*, and our Mother an *Hittite*, and we are renewed but in part, the remainder of the old Man unmortified will manifest itself, but the next and proper immediate causes

Causes of our Distempers, are. 1. Pride and Self-conceitedness, they are rarely separated, every proud man thinks well of himself, and commonly better than he deserves; every wise man hath a modest Opinion of his own worth, yea can prefer another before himself, by Pride comes contention, and an exalted Opinion of a mans own excellencies will make him violent and injurious to any that do oppose him, and cannot subscribe his Dictates or admire his worth; Pride like Scum will float uppermost, must have the Wall or juttle for it; the Moralists allow some grains of it, to greater *parts* and *acquirements*, at least as tolerable, but in meaner abilities decry it as loathsome and grievous, such as wanting the principles of Knowledge, and being led by Appetite and Interest, which quenches those tender sparks of reason *Adam* hath left them, are like to be very bad discerners of truth, but are easily deluded into mistakes. They will be ignorant in nothing; *omne scibile*

scibile is scarce an adequate object of their knowledge; and in all questions and causes Ecclesiastical and Civil, can as confidently and magisterially deliver their determinations, as if they professed the chair. The modest Dr. *Sibs*, speaketh of such in these words; *When blindness and boldness, ignorance and arrogance, weakness and wilfulness meet together in one, it renders men odious to God, it maketh them burdensome in society, dangerous in their counsels, troublers of better designs, untractable and incapable of better direction, miserable in the issue; and therefore adviseth them, to know their parts and place, and not to enterprize any thing above their measure, which makes both their persons and their case obnoxious to scorn; But are these qualities to be found among us? No where men discovered according to the varieties of tempers and humors, considering our feeble temptations, and high professions, omitting those lesser, yet idle vanities glistening in the outward garb of many; where have you a people less regardant of the judgment & determinations of their Leaders in Church and State?*

except it be in some Paroxiſm, where do men of worth weigh ſo little, but becauſe we put our ſelves in the other Scales; though former Education hath not advanced our natural endowments, and our preſent condition calls for all our times and ſpirits to relieve our neceſſities, yet the experience of ſome ſlender opportunities of the knowledge of ſome affairs in Church and ſtate hath ſo elevated the conceits of many, that they dare not only vye with, but condemn the judgements of thoſe Grandees whoſe abilities and atchievements all wiſe and ſober men have admired, *Matthiavel* himſelf was but a fool (perhaps a Knave) *Walsingham* and *Burleigh* weak men to them, *Calvin*, *Ames*, &c. lived in darker times, and ſaw but in part, they arrived not to their attainments, they are *Albæ Gallinæ filii, meliore luto facti*; is not ſuch a ſpirit amongſt us, doth not this ſpirit laſt to envy and ſtriſe, and incite the child to behave himſelf proudly againſt the antient, and the

the base against the honourable: But enough of it and too too much.

2 Ambition and Envy; Coveting of honour to our selves and grudging that others are preferred before us, are forcible engenderers of strife and division; Covetousness is the root of all evil, Honour is as desirable to many men as Riches, and possibly here more attainable; A man of worth, as they would be supposed, may be an expectant once in the Year, for the one, when as he may have small hope in his whole life to grasp the other; Ambition is restless, must raise commotions, that thereby it might have an opportunity of advancement, and employes envy to depress others, that they fancy may stand in their way, and will oblige any parties, that may be subservient to their design. Thus did *Korah* and his adherents, seducing the whole Congregation: and by the same Artifice did *Absolom* draw after him the ten Tribes: They cannot (with patience) sail on a quiet Sea, they desire and
would

would raise a storm, hoping some boisterous Billow will heave them into the Port, and if it prove a Rock, whereon they are ship-wreckt, they doubt not to float on shoar with the company, They cannot attend the Philosophers counsel, *sorte tua contentus abi*, nor that of the Holy Ghost, to abide in the calling, wherein they are set, they cannot stay for the blessing, nor believe when God hath need of their service, he will find them an employment, whatever stands in the way of their design, must give place, they are resolved with *Hannibal*, *aut viam inveniam aut faciam*, though they very often miscarry; for *the race is not to the swift, nor the Battle to the strong, nor favour to men of skill, &c.*

3. Censoriousness, disparates, that have divers objects, others and our selves those we account our Antagonists, and these our Friends; we are sharp-sighted to observe, and espy, the errors and lapses of the one, we exaggerate and aggravate them, and severely animadvert
upon

upon them, we can misconstrue their actions, slight their best performances, raise and foment jealousies, and prejudices against their persons, and that with confidence, pretending zeal for God and his Cause; on the other hand we are dim-sighted, not able with the help of a Prospective, to see our own faults, or those of our parties, we can extenuate and excuse them, and at the utmost but gently stroke them; we can put the best face upon their worst actions, cry up and extoll every petty service, exalt and proclaim the merit and worth of their persons. Thus we are enamored of our own shadows, and can dandle our own Brats, despising the real worth of others and very evilly intreating their most ingenious productions; The potency of these passions we may see in *David*, *Thou and Ziba divide the Land*, and in his *Deal gently with the young man, even with Absalom*, prejudiced against the faithful *Mephibosheth* by the false insinuations of *Ziba*, indulgent to a treacherous and

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wicked Son, against the counsel of safety, and to the provocation of his best friends; And happy it were, if those humors were purged from our publick Administrations, where we should act as in Gods stead, whose the judgment is, who without respect of persons judgeth every man, shall we say of our Leaders, as the Poet of their deities, *Æqua venus Teucris, Pallasini qua fuit*: and attend the counsel of the Morallist though a Heathen *Deme rebus personam & vide quid in unaquaque re sit*; and in every of our capacities, consider, we shall all stand before the Judgment Seat of the Righteous God, and therefore, who art thou that judgest thy Brother? and why dost thou judge thy Brother, and set him at nought? why do we not remove the Beams out of our own, that can espy the Motes in the eyes of others? why do we lay out our perdues, and set our Sentinels upon others, and keep no Guard upon our own quarters? complain of the ill husbandry of our own Neighbours,

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our own Fields lying unsenced and overgrown with Weeds: There may be other adjuvant, but these are the principal impelling causes of our Malady which calls for a remedy, *Sed hic labor, hoc opus est.*

5. The Cure.

Contraria contrariis curantur, is the rule of *Hyppocrates*, but before we come to our topical Medicines, we must begin with preparatives; let your moderation be known to all men, much more to your Brethren, juggle not with every Opinion, you approve not, spit not on every face you fancy not, you are all one Mans Children, begotten of the same immortal seed, by the everliving Father, are of the same Family, are nourished with the same food, and expect to enjoy the same inheritance, you are in your travail to your Countrey? why do you fall out by the way? your heavenly Father hath furnished you with

varieties of gifts (though not all alike)
for your journey, are all Apostles? are
all Prophets? are all Teachers? to one
is given wisdom, to another knowledg,
by the same spirit; do not quarrel at this
providence, nor question his wisdom,
but as far as we have attained let us walk
by the same rule, God expects not that we
should be *omniscii*, but that we be *Christiscii*;
And Paul desires to know no-
thing but Christ, and him crucified, and
have not we so learned Christ? must we
revile and lash our School-fellows as dul-
heads and trewants, whose proficiencies
are not so much as ours, nor their at-
tainments so high? ought we not to
leave that care to the Master, who best
knows their capacities? or at least remit
it to his Ushers; our overmuch dili-
gence (which will never procure us
thanks) causes our trouble. But must
we not contend for the Faith? and stand
fast in it? yes, but not be clamorous, or
obstreperous, reproaching or reviling
your Brethren, your Disputes must not
be

be as with with Swords and Guns, you must not lay more weight upon your notion than it will bear, to lighten the difference ; nor endeavour to drive it in with a beetle. There are Fundamentals and Superstructures of Faith and Order, in which we all agree there may be some finishing work, about which, we are not altogether alike minded, yet no need to pull down the building : Some scruples and doubts may remain for the resolution of the next Age ; *Cum Elias venerit solvet nodos*: this having been highly honoured with the discovery or clearer manifestation of many hidden truths ; should we particularly enquire into notions or things wherein we differ, we shall find out discords, divisions, debates & animosities, to be causless and unreasonable, Sinful and unchristian.

For Example, The one affirmeth, no Church Act can pass without the consent of the Elders, viz. Ordinarily : the other to affirm the major vote of the Brethren is concussive, and makes a

Church Act though the Elders consent not. I demand, what damage hath any Church sustained by any Elderships acting, according to the first opinion, if it be said, some proceeding may have been hindered thereby: And may it not be better, that proceedings be forborn when the Guides and Rulers dissent, with whom doubtless, diverse of the fraternity will concur. And doth not former and latter experience shew that the dissent of many less considerable persons do much enervate proceedings in Churches, where matters should be carried on, sweetly, by moral suasion, not despotically, by imperious determinations; but so we may lose the truth. You may preserve it in your own heads, but not beat it into others. A Pastor who is called to Baptize as well as to Preach, believes his office obliges him to Baptize in a Latitude larger than your opinion, and may have the judgment of a Synod concurring with his own, shall it be a grief to you that he acts according to his own faith?

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What cause have you to be offended? He is fully perswaded in his own mind, to the Lord he baptizeth, and for the Lord he doth it, whose Minister he is, but your Guide, Overseer and Ruler, and who art thou that judgest another mans servant, to his own Master let him stand or fall, were the case doubtful, which I determine not, the rule is, *favores sunt ampliendæ*, better two admitted to whom it doth not belong, then one denied whose right it is. I cannot imagine the enlargement of the visible kingdom of Christ, can be any matter of offence to any Christian, especially to those that do pretend to be the sole asserters of his kingly Government.

For Council, None of us say their determinations do bind the particular Churches juridice, some say they do oblige, directive, and for order *in foro exteriore*, all yeilds they are useful for light and help; what need we here contend? Have they gone beyond their Teachers, allowed by all? When they do, we may

dispute the point, in the mean time let us not charge them that they take too much upon them, nor quarrel, and rent, and divide, and make our selves incapable of accepting any good counsel upon a conceited possibility, that in time, we may, be damaged by them: By the same reason we may decline the most necessary supports of humane society, which at some times, and in some places, have degenerated, or have been perverted from their primitive and natural institution, whether Councils be an Ordinance & Institution of God, as some Reverend & learned from *Acts 15.* conclude, or founded upon Reason and other Scriptures, in the multitude of Councillours there is safety; and from the light of nature, which in case allows us to use the best and utmost help; we need not contest about, seeing we all accord (from one or all these grounds) they may be very necessary and useful to preserve Truth and Peace in the Churches: and for that end I suppose all sober men will, in all doct-

nal determinations acknowledg in them a greater obliging power, than in the judgment of the ablest man; and in composing of differences, as much as they allow to Arbitrators in civil cases, otherwise I see not the necessity, nor much usefulness in them.

For the Association of Churches commended to us by the last Synod, not accepted by many, for fear of introducing Prelacy, or something as bad, nor yet practized by any, and while the matters do stand; why do we contend? Let not fear and jealousie precipitate our damage, nor debar us from a useful, and in case necessary helps and supports; we cannot forget what the Holy Ghost saith, Wo be to him that is alone; I cannot see that a particular Ecclesiastical Body hath less need of combining or associating with other Churches than a civil Society, or a natural body, I mean a man, each of which are fitted and furnished in their severall capacities with organs and abilities, *Ad bene beatque vivendum* for

and Originally and naturally depend upon no other of their kind, to exert their faculties, and put forth their operations for that end; yet necessity hath enforced them to associate with their like, for their mutual support: Yet it is possible for diverse civil bodies to remain separate; and following their *Laws* and *Manners* to flourish in wealth and peace: And for many sober well meaning men, to live in the neighbourhood, and observing the dictates of their own reason, (which God hath given them for their guide) to live in peace and freedom, without submitting themselves to the common reason of others, combined in a body politick; this, though possible, yet we chuse to commend civil Order and Government, reserving to our selves those natural powers by liberties which God and Nature hath betruſted us with as men. And why may not particular Congregations of a vicinity, whose concerns are the same associate themselves upon the same grounds, reserving
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themselves what is necessary for a single Congregation. The particularities and just boundaries I undertake not to define. By this I hope we are on all hands convinced there is no just cause of our distempers and divisions: my preparative having wrought so well, makes me hopeful of the cure,; I hast to the particular medicins appropriate to the forementioned malady.

I. The fear of God, a Catholicon for all distempers, especially for this; it is the beginning of wisdom, it hath the promises of protection, preservation and deliverance from evil, and of all blessing and good, no good shall be lacking to them that fear him. They that have awful apprehensions of Gods Omnipotency, omniscience and sovereignty, and acknowledge him as their Father, Master and Lord, dare not brawle with their Brethren, quarrel with their School-fellows, beat their fellow-servants in his sight and presence; dare not before the eyes of his glorious Majestie (who is a
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jealous God) set themselves upon his Judgment Seat, and pass their Sentences upon those that must stand and fall to their own Master, but would pardon those whom he forgives, and embrace those whom he entertains. A Stranger observing our actings, would conclude as he did, *there is no fear of God in this place*, or at least we have not right conceptions of him, notwithstanding our pretentions; doubtless if the fear of God possess our hearts, our divisions will cease, our hearts be allayed, our actions more regular, our Churches, State and Persons happy: *Blessed is the Man that feareth God, and he shall see peace upon Israel.*

2. Humility, - a precious virtue of strange operation, it lays a man low, and yet exalts him, God gives Grace to the humble; it is prescribed by an antient Doctor for the same Malady: *Sit aliquis fidelis, sit potens in explicanda cognitione, sit sapiens in Sermonum justa dijudicatione, sit castus in operibus, quanto major esse videtur*

detur, tanto humilior esse debet. The humble Spirit, sensible of its own unworthiness, will find work enough at home, and think all his diligence too little to secure his own heart, will find no spare time or abilities to pry into other mens wayes; suspects himself more than he doth others, esteeming them better than himself; the object of his greatest displeasure is within, he is most severe to himself, and indulgent to others, he will seek for and embrace peace abroad, that he may make War at home, where his most deadly Enemies lurk, which he makes his only business, not engaging himself in the contest of others: believing they may be composed by the prudence of a few wise men, and would be enflamed by the intermeddling of men of no greater abilities, than he will own to be in himself; and truly wise men, and weak men will very hardly be drawn to make or intermeddle in a Fray lest they get a broken head for their pains.

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The humble man is not ambitious of advancements, least he get a fall and *Qui jacet in terra non habet unde cadat*; He acknowledges God hath given him a full employment with his own business, and an ample reward for all his services in his present state, and for the remainder promised, is very well content to stay till the general day of payment, in the mean time, he thinks *bene vixit, bene qui latuit*, and therefore will not tread upon other mens heads, that he may be the more conspicuous, nor fire the temple of *Diana*, that he may be talked of; nor evaporate his science, and scatter his notions that he may be admired, & *dicier hic est*, all his ambition is to know Christ and to be known of him.

3. Charity a Divine vertue, the efficacy whereof is inexpressible, *in^{na}trabilis*, saith one, *Omnia sustinet, nihil illiberale aut sordidum in charitate, nihil superbum, charitas non agnoscit schisma, charitas seditionem non movet, charitas omnia in concordia*

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concordia facit : According to the Doctrine of Paul, 1 Cor. 13. It vaunteth not, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, it never faileth, having a divine original, the love of God shed abroad in our hearts. That inexhaustible fountain can never dry up, nor the streams thereof ever cease running ; it makes us not only love God, but those whom God loves ; he that loves him that begat, loves him also that is begotten, because he is a Son of God, not because he is of the same opinion, or that this or that quality in him is pleasing : such love of the brethren, is no character of our Adoption, though the want of it will be of the contrary. *Novit amor spiritualis nos in hac vita, non nisi ex parte cognoscere, at amor carnalis non nisi omnia scientem & per omnia consentientem amare novit*, one scruple of this love so streightly commanded and so highly commended to us by our Lord and Saviour, and by his beloved Disciple, that we love one another, were sufficient

ent to remove our distempers and unite us in him, and enforce us to love those, whom he hath loved, and for whom he died; were our differences and provocations arrived to a greater height, then thanks be to God, as yet they are, and which this discourse labours to prevent; and if it effect it not, Ile change my Profession from a Physitian to a Preacher, and tell you that he that loveth not his Brother, the love of the Father is not in him: Brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another; but if ye bite and devour one another, take heed that ye be not consumed one of another; our Father will certainly find some Rod to make his Children quiet and agree together.

4. Meekness, a Virtue most necessary to fit for Society, making us gentle, tractable, perswadable, willing to bear the yoke in a Society; without it men are like wild Beasts, and untamed Heifers,
that

that will strike with the foot, and push with the horn, there is no coming within them, they are children *anxious*, of unperfwadableness, or of disobedience, the one being a natural effect of the former. The meek spirits are the Glue and Soader that unites Societies; by this *Moses* bare the manners of a crooked Generation in the wilderness, and without it would have treated them as Rebels, for so he terms them; *Hear ye Rebels*, when he spake unadvisedly with his lips. Take away meekness; you take away peace from the Earth, they are the meek Souls that keep the World quiet, and have our Saviours promise, *to inherit the Earth*, they are the only meet Schollars of Christ, *Learn of me for I am meek*, then he promises to teach his way; and to guid in judgment; they that have learnt of such a Master cannot but be desirable, being easie to be intreated, whereas others like thorns, cannot be handled without pricking; the one lamb-like may be lead by a Child, the

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other Lion-like, not yielding to the greatest strength; *Duris ut illex tonse bipennibus*, will stand many a stroak before they fall; some men are led as Bears to a stake, and are held there with no less difficulty, till opportunity be gained of running to their Den; they cannot see, they cannot understand, a Sickness it seems infesting our Nation in *Chancers* time (that which *English-men* wills not, that he understands not:) It is a sickness of the flesh we labour of under hatred, variance, emulations, envying, wrath, strife; the cure of which prescribed by the Apostle is *recipe* of the fruit of the Spirit, Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Meekness.

5. Honouring and reverencing our Seniors, in all respects, especially your Rulers and Leaders in Church and State, it is the first Commandment with promise, honour to whom honour, fear to whom fear: it is a just debt we owe them, the non-payment whereof will

occasion many contests and suits, witness our many Courts, and the much time spent in deciding the controversies of *Meum & Tuum*; you'll say, our common speech will evince we are not defective in this matter, we call them Honoured and Worshipful, and Reverend, &c. good words I confess, (and I could wish those that deserve them might never have worse) but good words will not pay debts; we have learnt to Complement, if we were hearty, it would be demonstrated by a more ingenious remuneration (at least as to the specie) then is done in many places, *sed hæc obiter, & preter scopum*, my intention is that honour and respect, which God and nature requires from us, to our Parents, Leaders, Guides and Shepherds, *My sheep hear my voice*, a Son honoureth his Father, Travellers follow their Guides, and Souldiers obey the commands of their Captain; and unless they do so, will undoubtedly miscarry: Sheep scattering from their Shepherd, are in danger of the

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the Wolf, Souldiers disputing the Commands of their Captain, lay themselves open to the Enemy, Travellers quarrelling with their Guid, may happen to lose their way, and Children disobeying their Parents may fall short of their Portions: we must not pervert the order of God and nature, why should I expect my fellow-traveller should direct my way better than my guid? why then do I employ him that my Comrade should give a command more advantageous than my Captain, that a Sheep (though it were *vir gregis*) should lead the flock into better Pasture than the Shepherd; that my Brother should have a greater care for me than my Father: *At bonus aliquando dormitat Homerus*, they may mistake, they are but men subject to passions, errors and irregularities. They claim no freedom from humane infirmities and failings, yet we may say they are not meer men, though not *Dii majorum* or *minorum gentium*, yet the Scripture honoureth them with the title of

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of Gods, and also calls them Men
God, who acting for God, in his flesh
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rit of truth, than private men, confide-
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those for whom they labour, which
hope will not be denied them. But
what greater certainty can you have
others, are they infallible? may not
they also? do not they mistake? have
not they their frailties? undoubtedly
they have, and though amongst them
there may be acknowledged divers pi-
ous, prudent, knowing men (I pray God
increase their number, near will en-
for their sakes) yet they have not the
same call from God, nor the like prom-
of assistance as their Leaders have; and
such men doubtless, if they are what
they are taken to be, will be most for-
ward to assist and support the Authority
of their Leaders, and be the most exem-
plary in obedience; and for others, of

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those that are otherwise minded, that
 can espy and love to behold their Fathers
 nakedness, let them but remember from
 whom they are descended, that such ways
 lead to confusion, and every evil work,
 and will in conclusion draw upon them
 heavy judgments; let not us that have
 and do enjoy the greatest priviledges
 have: can preserved hitherto by wonder-
 ful providences, hasten our own ruin by
 our sinful miscarriages, to prevent which
 I have proposed these Medicaments. A
 Receipt of these five simples, without
 composition accompanied with Fasting
 and Praying, till they are well digested,
 with Gods blessing may bring about the
 expected cure: for the Dose you need
 not trouble your self, there is not danger
 of taking too much; And if this should
 fail which I fear not, I have another Re-
 ceipt, but I fear it is somewhat corroding
 which I hope I shall never have occasion
 to use, my lenitives working according to
 my expectation: so I take my leave,
 committing you to God, & a good Nurse.

F I N I S.

